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AYEEN AKBERY;

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THE EMPEROR AKBER.

TRANSLATED FROM THE ORIGINAL PERSIAN

By FRANCIS GLADWIN.

1958/5

IN TWO VOLUMES.

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THE Translator embraces this opportunity of returning thanks to his friend Colonel Polier, for having enabled him to give the particulars of the *Tukseem Jumma*, or *Rent Roll*, in a state of greater perfection than he otherwise could possibly have done. This gentleman was at the pains to collate, with several ancient manuscripts, the copy from which this part of the translation is made.

Although it be possible that some few of the names, in the districts least known to us, may not be completely correct, yet, upon the whole, we may venture to assert, that nothing of the kind, even so perfect as this, has ever appeared in any European language; and we therefore hope it will prove an acceptable addition to historical and geographical learning.

Since the publication of the first volume of this work, the honourable Board have favoured the translator with the following recommendation to the Court of Directors :

Extract of a general letter from the Governor-General and Council, to the Honourable the Court of Directors, dated the 23d October, 1783, and dispatched per Nerbudda.

“ A proposal having been made to us by Mr. Francis Gladwin, for the publication of a complete translation from the Persian language, of a book well known by the name of the *AYEEN AKBERY*, and this being a work which may prove of the utmost utility to the Company, as it contains the original institutes of the Sultan Akber, the founder of the empire, we
resolved,

resolved, as well on this account, as for the promotion of the knowledge of Indian literature, to subscribe, in the Company's name, for 150 sets of three quarto volumes each, at 40 rupees per volume. Soon afterwards, Mr. Gladwin finding that objections were entertained against the payment of so large an amount in our present situation out of the treasury, declined to receive the subscription, and consented to leave the matter in reference to you. Impressed with the same favourable opinion of the undertaking, in which we originally viewed it, we beg leave to recommend it to your consideration, either to make or authorise the subscription we intended on the Company's account."

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AYEEN

AYEEN AKBERRY.

THE

HISTORY

OF THE

TWELVE SOOBAAHS.

IN the fortieth year of his majesty's reign, his dominions consisted of one hundred and five Sircars⁽¹⁾, subdivided into two thousand seven hundred and thirty-seven Kufbahs⁽²⁾, the revenue of which he settled for ten years, at the annual rent of three Arribs, sixty-two Crore, ninety-seven Lacks, fifty-five thousand two hundred and forty-six Dams⁽³⁾, or Sicca Rupees, 9,0743881. 2. 5.

The empire was then parcelled into twelve grand divisions, and each was committed to the government of a Soobadar (or Viceroy), upon which occasion the Sovereign of the world distributed twelve Lacks of bectle. The names of the Soobahs (or Viceroyalties) were Allahabad, Agra, Owdh, Ajmeer, Ahmedabad, Bahar, Bengal, Dehly, Cabul, Lahoor, Multan, and

(1) Provinces.

(2) Townships.

(3) One hundred thousand make one Lack, one hundred Lacks one Crore, one hundred Crore one Arrib. A Dam is the fortieth part of a Rupee.

VOL. II.

B

Malwa;

Malwa: when his majesty conquered Berar, Khandeefs, and Ahmednagur, they were formed into three Soobahs, increasing the number to fifteen (4).

I shall give a succinct description of the most remarkable countries; as also of their several princes, together with the periods in which they lived.

THE SOOBAH OF BENGAL.

SINCE I propose to begin my description of these possessions from Bengal, which is the lowest extremity of Hindostan, and to carry it to Zabulistan, I hope that, while I am writing, not only Turan and Iran, but also other countries may be added to the account.

After having described the country which lies to the east, I shall proceed to the north, from thence descend to the south, and conclude with the western divisions.

The Soobah of Bengal is situated in the second climate. From Chittagong to Kurhee is four hundred Coes difference of longitude; and from the northern range of mountains to the southern extremity of Sircar Madarun, comprehends two hundred Coes of latitude. And when Orissa was added to Bengal, the additional length was computed to be forty-three Coes, and the breadth twenty Coes (5).

(4) Soobah is frequently, but improperly, used for Soobahdar by European authors: Soobah is properly the Viceroyalty, and Soobahdar the Viceroy.

(5) The Coes is different in the several provinces; but we shall be sufficiently exact if we reckon it to be two English miles.

Bengal (including Orissa) has the sea on the east, is bounded by mountains on the north and south, and on the west joins to the Soobah of Bahar. Efsau Afghan carried his conquests towards the east into a country called Bhatti, which is reckoned a part of this Soobah, and caused the Kootbah (or prayer) to be read, and coin to be struck in the name of his present majesty. Nothing remarkable is related of this country, excepting that the mangoe trees, which produce very delicious fruit, are not so high as the ordinary stature of a man.

Bordering upon Bhatti is a very extensive country, subject to the chief of Tiprah; him they style Yeyah Manick; and whoever are possessed of Rajahships bear the title of Manick at the end of their names, and all the nobility are called Narain. Their military force consists of a thousand elephants, and two hundred thousand infantry, but they have few or no cavalry.

To the northward of Bengal is the province of Coach, the chief of which commands a thousand horse, and one hundred thousand foot. Kamroop (which is also called Kamroo and Kamtah) makes a part of his dominion. The inhabitants of Kamroop are said to be extremely handsome; and they are reported to be very skilful in magic. Many incredible stories are told of the natural productions of this place; such as flowers that retain their colour and smell many months after being gathered, and of which they make chaplets; trees that being cut send forth streams of delicious liquor; and mangoes that grow upon a kind of vine.

The dominions of the Rajah of Asham join to Kamroop: he is a very powerful prince, lives in great state, and when he dies, his principal attendants, both male and female, are voluntarily buried alive with his corpse.

Adjoining

Adjoining to Afham is Tibet, bordering upon Khatai, which is properly Mahacheen, vulgarly called Macheen. The capital of Khatai is Khan Baleegh, four days journey from the sea, to which there is a large artificial canal, lined with stone. Alexander of Greece is reported to have entered that country by this canal. And it is said that there is another passage, by which you may reach the sea in four days and four nights.

To the south-east of Bengal is a large country, called Arkung (or Aracan) to which the Bunder (or port) of Chittagong properly belongs. Here are plenty of elephants, but great scarcity of horses: also camels and asses are very high priced. Neither cows nor buffaloes are found in this country; but there are animals of a middle species between those, whose milk the people drink; they are pied and of various colours. Their religion has no kind of agreement either with the Mahomedan or Hindoo. Twin brothers and sisters may intermarry, and only mother and son are prohibited from it. They pay implicit obedience to the will of their priests, whom they style Wallee. When the prince holds a court, the soldiers wives attend, whilst their husbands remain in their houses. The complexion of these people is dark; and the men are beardless.

Near to this tribe is Pegu, which former writers called Cheen, accounting this to be the capital city. Their military force consists of elephants and infantry. Some of their elephants are white. Close to this country are some mines of metals and precious stones, which are the subject of continual contention betwixt the chiefs of Pegu, Aracan, and the Mugs.

Bungaleh, originally, was called Bung; it derived the additional Al from that being the name given to the mounds of earth which the ancient
Rajahs

Rajahs caused to be raised in the low lands, at the foot of the hills; their breadth was usually twenty cubits, and height ten cubits.

The air of Bengal is very temperate. The periodical rains commence in April, and continue for somewhat more than six months. During this season the low lands are sometimes entirely overflowed, excepting the mounds of earth described above. For a long time past the air of Bengal had been unhealthy at the leaving off of the rains, afflicting both man and cattle; but under the auspices of his present majesty this calamity has ceased (6).

This Soobah abounds with rivers, the finest of which is the Gung (or Ganges), whose source has never been traced. The Hindoo priests say that it flows from the hair of Mahadeo. From the northern mountains it runs through the Soobah of Dehly, Agra, Allahabad, and Bahar, into Bengal. Near the town of Cazyhuttah, in the Sircar of Barbuckabad, at which place it is called the Pudhawutty, it sends a branch to the east, which empties itself into the sea at Chittagong. The main river in its course to the southward forms three streams, the Sirfuttty, the Jown, and the Gung; which three streams are collectively called, in the Hindovee language, Tirpunny, and they are all held in high veneration by the Hindoos. The Gung, after having divided into a thousand channels, joins the

(6) In the beginning of April (and sometimes earlier in the southern parts of Bengal) there are frequent storms of thunder, lightning, wind, and rain, from the north-west quarter: these squalls moderate the heat very much, and they continue till the setting in of the periodical rains, which generally commence in the beginning of June, and by which the country is in many parts overflowed. If the rains break up early in September, the weather is intensely hot, and the inhabitants are very sickly.

sea at Satagong, and the Sirfuttu and Jown discharge themselves in like manner. The learned amongst the Hindoos have composed volumes in praise of these waters, all parts of which are said to be holy, but some particular places are esteemed more so than others. The great people have the water of the Ganges brought to them from vast distances, it being esteemed necessary in the performance of some religious ceremonies. The water of the Ganges has been celebrated in all ages, not only for its sanctity, but also on account of its sweetness, lightness, and wholesomeness, and for, that it does not become putrid though kept for years.

There is another very large river, called Berhumputter, which runs from Khatai to Coach, and from thence through Bazooah to the sea.

The sea of Bengal, which is a bay of the ocean, goes on one side to Bafrah, and on the other to Kulzum of Egypt, and from thence to Persia, where, by the natives, it is called the sea of Oman, and the sea of Persia.

Most of the rivers of Bengal have their banks cultivated with rice, of which there is a variety of species. The soil is so fertile in some places, that a single grain of rice will yield a measure of two or three Seer. Some lands will produce three crops in a year. Vegetation is here so extremely quick, that as fast as the water rises the plants of rice grow above it, so that the ear is never immersed. Men of experience affirm that a single stalk will grow six cubits in one night.

The subjects are very obedient to government, and pay their annual rents in eight months by instalments, themselves bringing Mohurs and Rupees to the places appointed for the receipt of the revenues, it not being customary

customary in this Soobah for the husbandman and government to divide the crops. Grain is always cheap, and the produce of the lands is determined by Nuffuk (7). His majesty has had the goodness to confirm those customs. The food of the inhabitants is for the most part fish and rice; wheat and barley not being esteemed wholesome here. Great numbers of men and women go quite naked, excepting a covering for the loins. In this country women are allowed to transact business in public.

Their houses are chiefly made of bamboos, some of which however will cost five thousand Rupees and upwards, and are of a very long duration. They travel chiefly by water, especially in the rainy season. They construct boats for war, burthen, and travelling. Particularly for besieging places, they make them of such a form that, when they run ashore, they are higher than the fort, which is thereby easily entered. For their journeys by land they make use of Sookhafens. This is a machine supported upon the shoulders of men, by a pole formed of a number of straight pieces of wood joined together by iron rings. The sides of the machine are ornamented with different metals, and over the top is thrown an arched covering, made of woollen cloth, for defence against the sun and rain. In these machines you sit or lie down, and sleep as conveniently as in a room of a house. Some also ride upon elephants. Horses are very scarce. In some parts of this Soobah are manufactured hempen carpets, so beautiful, that they seem to be made of silk. The inhabitants of Bengal are exceedingly fond of salt, which is scarce in some parts of this Soobah.

Diamonds, emeralds, pearls, agates, and cornelians are brought from other countries to the sea-ports of this Soobah.

(7) Vide Vol. I.

Their

Their flowers and fruits are fine and in plenty. The bectlenut stains the lips of those who eat it quite red (8).

Jennutabad is a very ancient city, and was once the capital of Bengal. Formerly it was called Lucknowty, and sometimes Gowr, the name it now bears was given by the late emperor. Here is a fine fort, to the eastward of which is a large lake, called Chutteahputtea, in which are many islands. If the dams break during the heavy periodical rains, the city is laid under water. To the northward of this fort, at the distance of a cofs, is a large building, a work of great antiquity, where there is a reservoir of water called Peazbarry, which is of a very noxious property. It was usual

(8) As it may not be displeasing to the naturalist to see a passage, which I have not inserted in the text, on account of its being rather indecent, I shall here subjoin it both in the original language and in Latin.

خواجه سرا ازین دیار بر آید و آن سه کوند بود صندلی
بادامی کافوری نخست را هر سه عضو از بیخ برند واطلسی
نیز کو بند دو بیهن را قدری الت فعلی باشد سیو بیهن
آنکه خصیین او را هنگام خوردی بهالش نابود سازند یا بر
آزند چنان بر گزارند جز آدمی هر جانداری که خصی
کنند ازان سر کشی فرو نشیند و مردم زاد را بر ازید

Tria inde genera eunuchorum veniunt, quos Sandálos, Badámos et Cafooros nuncupant: Priores, partibus genitalibus radicaliter exsectis, Atleefes etiam nominant. Badámis pars solum Penis relinquitur. Cáfooros adhuc teneræ ætatis Testes vel compressi conficiuntur vel excantur: tamen notatum est, castrationem, quæ veneris desiderium cæteris omnibus animalibus tollit, hominibus folis excitare.

when

when a criminal was capitally condemned, to confine him in this building, where, being allowed no other drink than this water, he expired in a very short time; but his majesty has ordered this punishment to be discontinued.

Mahmoodabad. The fort is surrounded by a marsh. When Sheer Khan conquered this country, some of the Rajah's elephants fled into the wilds, where they have increased to great numbers. This Sircar produces long pepper.

The Sircar of Khaleefutabad abounds also with elephants, and long pepper.

Sircar Bokla is upon the banks of the sea. The fort is situated amongst trees. On the first day of the moon the water begins to rise, and continues increasing till the fourteenth, from which time to the end of the month it decreases gradually every day. In the 29th year of the present reign, one afternoon at three o'clock, there was a terrible inundation, which deluged the whole Sircar. The Rajah was at an entertainment, from whence he embarked in a boat: his son, Parminund Roy, with many people, climbed to the top of a Hindoo temple; and the merchants betook themselves to the high lands. It blew a hurricane, with thunder and lightning for five hours, during which time the sea was greatly agitated. The houses and boats were swallowed up, nothing remaining but the Hindoo temple and the heights. Near two hundred thousand living creatures perished in this calamity.

Sircar Ghoraghaut produces raw silk, gunneys, and plenty of Tangmon

horses. Here are abundance of fruits in high perfection, amongst the rest is one called the Lutken, of the size of a walnut, but to the taste is somewhat like the pomegranate; it contains three seeds.

Sircar Barbuckabad is famous for a fine cloth, called Gungajel, and great abundance of oranges.

Sircar Bazooha. The forests of this Sircar supply timbers fit for building boats, and for the beams of houses: and here is an iron mine.

Sircar Sunargong. In this Sircar is fabricated a very beautiful cloth, called Caffah. In the town of Catarehfoonder is a large reservoir of water, which gives a peculiar whiteness to the cloths that are washed in it.

Sircar Silhet is very mountainous. It furnishes many eunuch slaves for the serais (or seraglios). Here grows a delicious fruit, called Soontara, in colour like an orange, but of an oblong form. China root is produced here in great plenty, which was but lately discovered by some Turks. In these mountains is abundance of lignum aloes. They fell the trees at the end of the rains, and leave them exposed to the weather for some time; after which they reject all those that are anywise rotten. The Bunraj is a bird with a black body, red eyes, a long tail, and wings beautifully variegated, measuring a cubit when extended; they are easily tamed, and will imitate the voice of any animal. The Sheergunj is another bird, which differs from the former but in the colour of its legs and bill, which are red. They both eat flesh, and prey upon small birds.

Chittagong is a large city, situated amongst trees upon the banks of the

the sea, and is a great emporium, being the resort of christian and other merchants.

Shercefabad produces very beautiful white bullocks, of a great size, who will carry a burden of fifteen maunds, and, like camels, they bend the knees to be loaded. It is also noted for large goats and fighting cocks.

Satgong. There are two emporiums, a mile distant from each other; one called Satgong, and the other Hoogly, with its dependancies; both of which are in the possession of the Europeans. Satgong is famous for pomegranates.

Madarun. In this Sircar, at a place called Hunyeh, is a diamond mine, where are found only small stones.

O R I S S A.

This formerly was an independent country. The climate is very healthy. It consists of five Sircars, viz. Jalafor, Buderuck, Cuttek, Kulleng-
dundpaut, and Rajemahindrah. These five Sircars are now added to Bengal.

Orissa contains one hundred and twenty-nine brick forts, subject to the command of Gueputty.

The periodical rains continue here eight months; and they have three months of winter, and only one month that is very hot.

Rice

Rice is cultivated here in great abundance. The inhabitants live upon rice, fish, and vegetables. After boiling the rice, they steep it in cold water, and eat it the second day.

The men are very effeminate, being exceedingly fond of ornaments, and anointing their bodies with Sandal-wood oil. The women cover only the lower parts of the body, and many make themselves dresses of the leaves of trees. They live in huts made of the leaves of the Tewar tree.

Here are many idolatrous temples built of stone, and of great height.

Their women, contrary to the general custom of Hindoos, may marry two or three times.

Paper and ink are seldom used here: for the most part they write with an iron style upon the leaf of the Taar tree, and they hold the pen with the fist clenched.

Here are manufactures of cloth. Some elephants are found in this province.

The fruits and flowers of Orissa are very fine, and in great plenty. The Nufreen is a flower delicately formed, and of an exquisite smell; the outer side of the leaves is white, and the inner is of a yellow colour. The Kewrah grows here quite common, and they have great variety of the beetle leaf.

They reckon all their accounts in Cowris, which is a small white shell,
with

with an aperture in the middle, and they are found on the sea-shore. Four Cowries they call a Gundah, five Gundahs a Boory, four Boories are a Pun, sixteen Pun one Khawun (sometimes they reckon 20 Pun to the Khawun) and ten Khawuns are a Rupee.

CUTTEK.

At the capital bearing this name is a stone fort, situated between two rivers, the Mahanuddy and the Gunjoory, the former of which is held in great veneration by the Hindoos. Within the fort are many magnificent buildings, and it is the residence of the governor of the province.

The country, for five or six cofs round the fort, is so low, that in the rainy season it is entirely under water.

Here is a fine palace built by Rajah Muckund Deo, consisting of nine stories. The first story is for the elephants, camels, and horses. The second, for the artillery and military stores; where are also quarters for the guards and other attendants. The third is occupied by the porters and watchmen. The fourth is appropriated for the several artificers. The kitchens make the fifth range. The sixth contains the Rajah's public apartments. The seventh is for the transaction of private business. The eighth is where the women reside. And the ninth is the Rajah's sleeping apartments. To the south of this palace is a very ancient Hindoo temple.

In the town of Purfotem, on the banks of the sea, stands the temple of Jagnaut, near to which are the images of Kishen, his brother and their
 1 sister,

fister, made of sandal-wood, which are said to be four thousand years old.

It is related that Rajah Inderdummun, of Neckurburbut, sent a learned Brahmin to pitch upon a proper spot for the foundation of a city. After a long search, he arrived upon the banks of the sea, which he thought, on many accounts, preferable to any place he had yet seen. Whilst he was debating with himself whether to fix upon this spot, or to continue his journey in quest of a better, he saw a crow dive into the water, and after having washed it's body, it made obeisance to the sea. The Brahmin was astonished at this sight, and as he understood the language of birds, he asked the crow the reason of this strange procedure. The crow answered, "I was formerly of the tribe of the Dewtah*, and from the curse of a religious man, was transformed into this shape; know that this spot is highly favoured by the Creator of the universe; and whoever abides here, and applies his mind to the worship of God, he shall quickly prosper. It is a long time that I have been worshipping in this place, and the season for the accomplishment of my desires is near at hand. If you are of the number of the righteous, remain here a short period, and behold and comprehend the wonders of this land." The Brahmin, in conformity to the words of the crow, remained on that spot, and after a short time, what the crow had foretold was revealed unto him, and of which he apprized the Rajah, who built a large city and a place of worship upon the spot where the crow had appeared. The Rajah one night, after having distributed justice, heard in a dream a voice saying, "On a certain day cast thine eyes upon the sea shore, when there will arise out of the water a piece of wood fifty-two inches long, and one and a half cubits broad:

* Celestials.

this

this is the true form of the deity, take it up, and keep it hidden in thine house seven days, and in whatever shape it shall then appear, place it in the Temple, and worship it." It happening just as the Rajah had dreamt, he, as instructed by the revelation, called the image Juganaut, and having ornamented it with gold and precious stones, he placed it in the Temple, when it became the object of worship of all ranks of people, and is reported to have performed many miracles. It is pretended that when Callapahar conquered this country for Soliman Goorzany, he threw the wooden image of Juganaut into a fire, which having no effect upon it, he ordered it to be cast into the sea, from whence it was again recovered. And in order to give credit to these images, they relate a number of such incredible stories.

The Brahmins wash the images of Juganaut six times every day, and dress them every time in fresh clothes; as soon as they are dressed, fifty-six Brahmins attend them, and present them with various kinds of food. The quantity of victuals offered to these idols is so very great, as to feed twenty thousand persons. They also at certain times carry the image in procession upon a carriage of sixteen wheels, which in the Hindovee language is called Ruhth; and they believe that whoever assists in drawing it along obtains remission of all his sins.

Near to Juganaut is the temple of the Sun, in the erecting of which was expended the whole revenue of Orissa for twelve years. No one can behold this immense edifice without being struck with amazement. The wall which surrounds the whole is one hundred and fifty cubits high, and nineteen cubits thick. There are three entrances to it. At the eastern gate are two very fine figures of elephants, each with a man upon
his

his trunk. To the west are two surprising figures of horsemen, completely armed; and over the northern gate are carved two tigers, who having killed two elephants, are sitting upon them. In the front of the gate is a pillar of black stone, of an octagonal form, fifty cubits high. There are nine flights of steps; after ascending which, you come into an extensive enclosure, where you discover a large dome, constructed of stone, upon which are carved the sun and the stars, and round them is a border, where are represented a variety of human figures, expressing the different passions of the mind; some kneeling, others prostrated with their faces upon the earth; together with minstrels, and a number of strange and wonderful animals, such as never existed but in imagination. This is said to be a work of seven hundred and thirty years' antiquity. Rajah Nurfing Dëo finished this building, thereby erecting for himself a lasting monument of fame. There are twenty-eight other temples belonging to this pagoda, six before the northern gate, and twenty-two without the enclosure; and they are all reported to have performed miracles.

Many pretend that at this place is the tomb of Kebeer Mowehhed, and to this day they relate many stories of his sayings and actions. He was revered both by Mahommedans and Hindoos, on account of his wisdom and exemplary virtue. When he died, the Brahmins wanted to carry his body to be burned, and the Mahommedans insisted on burying it, but when they lifted up the sheet from the bier, the corpse could not be found.

The Soobah of Bengal consists of twenty-four Sircars, and seven hundred and eighty-seven Mahls. The revenue is fifty-nine crore, eighty-four lacks, fifty-nine thousand three hundred and nineteen dams, or sicca rupees, 1,49,61,482—15—2 in money; and the Zemindars (who are mostly Koits)

Koits) furnish also 23,330 cavalry; 801,158 infantry, 170 elephants, 4260 cannon, and 4400 boats.



A summary Account of the Princes of Bengal.

FOUR thousand and ninety-six years prior to the date of this book, Rajah Bhugrut having come to Dehly, to the assistance of Rajah Jirjoodhun, gallantly fell in the war of the Mahabahrut.

Rajah Noe, when the cup of life was filled to the brim, was succeeded in the government by Luckmeeniah, the son of Luckmen. At that time Nuddea was the capital of Bengal, when it abounded with wisdom; but now it is thinly inhabited, although it be still conspicuous for learning.

The astrologers foretold Rajah Luckmeeniah of the loss of his kingdom, and of the establishment of another religion; both which points, they said, would be accomplished in the person of Mahommed Bukhtyar Khuljee; yet the Rajah was so infatuated, that he would not listen to their predictions: however many of his people fled into distant countries for safety.

At this time Shahbeddeen had sent into Hindostan Kotebeddeen Ibek, whose general, Mahommed Bukhtyar Khuljee, possessed himself of the Soobah of Bahar, and then marched towards Bengal; upon which the Rajah made his escape in a boat. Khuljee having plundered and entirely destroyed the city of Nuddea, made Lucknowty the capital of Bengal; from that period Bengal began to be subject to the kings of Dehly.

During the reign of Towghluck Khan, Kudder Khan was employed by him in Bengal, till Fukhireddeen Sillahdar revolted, put him to death, assumed the government, and refused obedience to the kings of Dehly.

Mullick Aly Mobarick, who had been one of the generals of Kudder Khan, took the title of Allaheddeen, and made war upon Fukhireddeen, whom having taken in battle, he flew, and then caused himself to be proclaimed king.

Hajee Alyas Alla-ey, who was one of the nobles of Bengal, entered into a confederacy with some other chiefs, and having killed Allaheddeen, he usurped the kingdom under the title of Shumsfeddeen, and he is sometimes also called Bungereh. Sultan Feeroz marched from Dehly to punish him, and for some time carried on a brisk war; but the rainy season approaching, he accepted of a submission, and returned to Dehly.

When Shumsfeddeen died, the chiefs of the army placed upon the throne his eldest son, whom they styled Secunder Shah. Upon this occasion Feeroz came again into Bengal, and was reconciled in like manner to Secunder Shah, as he had been to his father.

Secunder was succeeded in the government by his son Chiaffeddeen. Hafiz of Shiraz sent him an ode, in which is the following verse: "All the parrots of Hind will enjoy the sweets of the Persian sugarcandy, which is now going to Bengal."

An Hindoo Zemeendar, named Kanfy, having fraudulently obtained a victory over Chiaffeddeen, usurped the kingdom.

When

When Kanfy died, his son became a Mahomedan, and obtained the throne, with the title of Jilaleddeen.

It was the custom in those times, for the palace to be guarded by several thousand pykes, who are a kind of infantry. An eunuch entered into a confederacy with these guards, who one night killed the king, Futeh Shah, when the eunuch ascended the throne, under the title of Barbuck Shah.

Feroz Shah was also put to death by these guards, and his son Mahmood Shah raised to the throne.

He was by the like intrigue murdered, and succeeded by his Ethiopian slave, named Mozuffer.

This Mozuffer met with the same fate as his master, through the management of one of his servants, named Allaheddeen, who likewise assumed the kingdom, and reigned with great justice. He disbanded the pykes, but substituted in their stead low Sirhings.

Nuffeeb Shah, his son, was also of a very upright and charitable disposition, and behaved with great kindness to his brothers.

When Sultan Baber had slain Sultan Ibrahim in battle, his brother, and the other chiefs of the army, put themselves under the protection of Nuffeeb Shah, and found safety.

Hemayun raised to the Soobadary of Bengal, Jehangeer Kuly Khan
Beg,

Beg, whom Sheer Khan, when he again gained the victory, drew to him by protestations of safety, and then slew him.

During the reign of Seleem Khan, (at Dehly) ~~this kingdom was ruled~~ with strict justice by Mahommed Khan, one of his relations, and when he was killed in war by Mumraze Khan, he was succeeded in the kingdom by his son Khyfir Khan, who took the title of Behader Shah, and he slew Mumraze Khan in battle.

Taje Khan, who was one of the nobles of Seleem, killed Jilaleddeen, and succeeded him in the kingdom.

Taje Khan's younger brother, Soleeman, although a tyrant, reigned some time, and afterwards the names of his children, Bazeed and Daoud, dishonoured the coin and the pulpit. Thus concludes my abstract.

God be praised, that out of his mercy, this populous kingdom will now be made glorious by the royal justice.

TABLES

TABLES

Of the Successions of the ancient Rajahs, and of the Mahommedan Princes who have reigned in Bengal.

TABLE I.

The family of Bhugrut, of the Kehtry cast, twenty-four Princes, reigned 2418 years.

Reigned years.				Reigned years.			
Bhugrut	-	-	218	Suddruck	-	-	91
Annungbheem	-	-	175	Jeedruck	-	-	102
Runbheem	-	-	108	Owdeydingh	-	-	85
Gujbheem	-	-	82	Biffufingh	-	-	88
Deodut	-	-	95	Beermath	-	-	81
Jugfingh	-	-	106	Ruckdeo	-	-	83
Birmahfingh	-	-	97	Rakhnuud	-	-	79
Mohundut	-	-	102	Jugjeevun	-	-	107
Benowdfingh	-	-	97	Kalloodund	-	-	85
Seylerfein	-	-	96	Kamdeo	-	-	90
Suthajeet	-	-	101	Bejykeren	-	-	71
Bhooput	-	-	90	Sutfingh	-	-	89

TABLE

TABLE II.

The Family of Bowjorya, of the Koyth cast, nine Princes, reigned 250 years.

Reigned years.				Reigned years.			
Bowjorya	-	-	75	Pert-hoo	-	-	52
Lallfein	-	-	70	Gurrer	-	-	45
Rajah Madhow	-	-	57	Luckhmun	-	-	50
Summuntbowj	-	-	48	Nundbowj	-	-	53
Jennet	-	-	60				

TABLE III.

The Family of Udsoor, of the Koyth cast, eleven Princes, reigned 714 years.

Reigned years.				Reigned years.			
Udfloor	-	-	75	Girdher	-	-	80
Jamennybhan	-	-	73	Pirtehydehr	-	-	68
Anrood	-	-	78	Shifhtdehr	-	-	58
Pertaub Rooder	-	-	65	Pirbahker	-	-	63
Bhowadet	-	-	69	Jydehr	-	-	23
Rekhdeo	-	-	62				

TABLE IV.

The Family of Bhowpaul, of the Koyth cast, ten Princes, reigned 698 years.

Reigned years.				Reigned years.			
Bhowpaul	-	-	55	Dheerpaul	-	-	95
							Deopaul

Reigned years.				Reigned years.			
Deopaul	-	-	83	Jypaul	-	-	98
Bhowputpaul	-	-	70	Rajpaul	-	-	98
Dhunputpaul	-	-	45	Bhowgpaul, his brother	-	-	5
Biggenpaul	-	-	75	Jugpaul, his son	-	-	74

TABLE V.

The Family of Sookhsein, of the Koyth cast, seven Princes, reigned 160 years.

Reigned years.				Reigned years.			
Sookhsein	-	-	3	Madhowsein	-	-	10
Billalfein (he built the fort of Gowr)	-	-	50	Kyfoofein	-	-	15
Lukhenfein	-	-	7	Suddafein	-	-	18
				Nowjeh	-	-	3

Sixty-one Rajahs reigned for the space of 4544 years, when Bengal became subject to the kings of Dehly. From the time of Sultan Kotebeddeen Ibek, till the reign of Sultan Mahommed Towghlich Shah, includes 17 Princes, who reigned about 150 years.

TABLE VI.

Of the Mahomedan Princes of Bengal from the time of Towghlich Shuh.

	Reigned.
Mullick Fekheddeen Sillahdar.	2 years and some months.
Sultan Allaheddeen	1 ditto and some ditto.
Shumfeddeen Bungereh	16 ditto and some ditto.

Secunder,

AYEEN AKBERY.

			Reigned.
Secunder, his son	-	-	9 years and some months.
Sultan Chiaffeddeen, his son	-	-	7 ditto and some ditto.
Sultan-ul Sulateen, his son	-	-	10 years.
Shumfeddeen, his son	-	-	3 years and some months.
Kanfy Bhowmy	-	-	7 years.
Sultan Jilaleddeen	-	-	17 years.
Sultan Ahmed, his son	-	-	16 years.
Naffer, his slave	-	-	{ a week, or according to others only half a day.
Naffer Shah, a grandson of Shum-	feddeen Bungereh	-	} 2 years.
Barbuck Shah		-	
Yousef Shah	-	-	17 years.
Secunder Shah	-	-	7 years 6 months.
Futteh Shah	-	-	half a day.
Barbuck Shah	-	-	7 years 5 months.
Feeroz Shah	-	-	2½ days.
Mahommed Shah, his son	-	-	3 years.
Mozuffer, an Ethiopian	-	-	1 year.
Allaheddeen	-	-	3 years and 5 months.
Nuffceb Shah, his son	-	-	27 years and some months.
	-	-	11 years.
Sheer Khan.			
Hemayun.			
Sheer Khan again.			
Mahommed Khan.			
Bahader Shah.			
Jilaleddeen, his brother.			

Chiaffeddeen.

Taje Khan.

Soliman.

Baizeed.

Daoud.

THE SOOBAN OF BAHAR.

IT is situated in the second climate. The length from Gurhee to Rhotas is 120 cofs, and the breadth from Tirhoot to the northern mountains, includes 110 cofs. It is bounded on the east by Bengal, has Allahabad and Owdh on the west, and on the north and south are large mountains.

The principal rivers of this Soobah are the Ganges and the Sown; whatever wood, or leather, or any thing of that kind, which is soft, and does not soon perish, is thrown into the Sown, becomes petrified. The Sown, the Nerbuddah, and the Chcleh (or Chclum), all three spring from one source, near Kurrah. The water of the Sown is cool, pleasant to the taste, and wholesome; having run to the south as far as Muncyr, it then unites with the Ganges. The river Gunduck comes from the north, and empties itself into the Ganges near Hajee poor. Those who drink this water are afflicted with wens in their necks, which continue to increase till they become as large as a cocoa-nut. Young people are the most severely afflicted with this disorder.

Salgram is a black stone, which the Hindoos hold sacred, paying great adoration to it. The criterions of it's excellence are roundness, smallness, and an oily appearance. According to the difference of their forms, they have various names and properties ascribed to them. Some of these stones are perforated with one or more holes, and some are quite perfect. They contain some gold ore. Some pretend that a worm is bred in the stone, which eats it's way through; and others say that a worm makes a passage into the stone. The Hindoos have written a large book upon the properties and virtues of this stone. It is a tenet of their religion, that any idol which is mutilated, thereby loses all sanctity, excepting these stones, which although broken, retain their efficacy. They are found in the river Sown, at the distance of forty cofs from the source.

Kerumnaffa is a river, which, after running from the south to Chowfa, then empties itself into the Ganges; it's water is greatly discommended. The river Poonpoon runs from the south, and enters the Ganges at Patna. There are a number of smaller rivers in this Soobah, of which I take no notice.

The summer months here are very hot; but the winter is very temperate. The rains continue for six months.

The country is continually covered with verdure, and the soil is so hard, that, during the stormy winds which blow here, you are not much incommoded with dust. Agriculture is here in the highest perfection, the rice being so excellent, and of such a variety of species, as are no where to be equalled.

Kefaree

Kefaree is a small grain, resembling pease, which is eaten by the lower classes of people, but it is very unwholesome.

Sugar-cane is cultivated here in great abundance, and in high perfection.

Mughee is that species of the beetle-leaf which is most esteemed; it is of a very thin and delicate texture; of a fragrant smell, with a beautiful colour, and the flavour is delicious.

At Muneyr grows a flower, called Mujgund, resembling the Dehtoorah and which for fragrance excels that of every other place.

Milk is here very good, and to be procured at a cheap rate.

It is not customary in Bahar to divide the crops. The husbandman brings the rents himself, and when he makes his first payment, he comes dressed in his best attire.

Most of their houses are roofed with tiles. Plenty of good elephants are to be procured here. The inhabitants are famous for building boats. Horses and camels are scarce. Bahar is famous for parrots and goats, and they have cut goats so fat as not to be able to walk, being carried about upon litters. Their fighting cocks are remarkable for affording great sport; there are also plenty of different kinds of hawks. Gilded glass is manufactured here.

In Sircar Bahar, near a village called Rajgurrh, is a quarry of stone, resembling

fembling marble, of which they make ornaments. Good paper is manufactured here. Geya, the place of Hindoo worship, is in this Sircar; they call it Birhm Geya, being consecrated to Brahma. Here is carried on a traffick of precious stones, which are brought from other countries.

In Sircar Mungeer is raised a stone wall, extending from the Ganges to the mountains; and this wall is considered to be the boundary between Bengal and Bahar.

In Sircar Hajypoor, there are great plenty of the fruits called Kuthul, and Budhul; some of the first are so large as to be too heavy a load for one man to carry.

In Sircar Chumparun, they sow a grain called masf, without ploughing the ground, and it requires no further attention. Long pepper grows here in the wilds.

Tirhoot has from old time been the residence of Hindoo learning. The water and air of this place are much celebrated. The inhabitants have a method of preserving milk curds for a year. If those who sell milk adulterate it, some unforeseen accident befalls them. Buffaloes are here so fierce, that they will attack a tiger. Here are many lakes, the bottom of one of which is unfathomable, and the water never decreases. There are delightful groves of orange trees, which extend thirty coss. In the rainy season, the deer and tigers repair to the high spots, where the inhabitants hunt them; the deer they surround with an enclosure, and take them when they please.

Rhotas

Rhotas is a very strong fortress, situated upon a lofty mountain, of most difficult access; it is fourteen cofs in circumference. The enclosed land is cultivated, and within this space are many springs; and water may be procured in any part, by digging three or four ells below the surface of the earth. There are several lakes within the fort. In the rains there are not less than two hundred delightful cataracts. This Soobah contains seven Sircars, subdivided into 199 Pergunnahs. The gross amount of revenue is twenty-two crore, nineteen lacks, nineteen thousand four hundred and four dams and a half, or ficca rupees 55,47,985—1—3.

One hundred and thirty-eight of these Pergunnahs are measured, and amount to twenty-four lacks, forty-four thousand one hundred and twenty beegahs, which yield to the state 18,268,177 $4\frac{1}{2}$ dams, or ficca rupees 43,160044.

The unmeasured lands, consisting of 61 pergunnahs, are rated at 49,237,630 $\frac{1}{2}$ dams, or ficca rupees 1,23,0940—12—5; out of which sum, 22 lacks, 72 thousand, and 149 dams, or ficca rupees 55,803—8—10 are Seyurghal.

The Soobah of Bahar furnishes 11,415 cavalry, 449,350 infantry, and 100 boats.

THE SOOBAN OF ALLAHABAD.

IT is situated in the second climate. In length from Sunjooly Jownpoor to the southern mountains are 160 coe, and the breadth, from Chowla Ferry to Ghatempoor, includes 122 coe. To the east it has Bahar; on the north Owdh; Bundhoo lies on the south; and Agra on the west.

The principal rivers in this Soobah are the Ganges, and the Jown (or Jumna), besides which there are the Arund, the Geyn, the Seroo, the Birnah, and several other smaller ones.

Variety of fruits, flowers, and esculent plants grow here; and it produces abundance of melons and grapes.

Agriculture is here in great perfection; but they do not cultivate any Jewary, nor Ludereh; and Mowth is scarce.

They fabricate here Jhewnah, Meergool, and other cloths; the most beautiful of which are those made at Benaris, Jemalabad, and Mow. At Jownpoor, Nerwal, and some other places are manufactures of woollen carpets.

There are great variety, and plenty of game.

The ancient name of Allahabad was Piyaug. His majesty gave it the name of Allahabad, and built a stone fort, in which are many magnificent

ficent edifices. The Hindoos call this spot *the king of worshipped places*, because that near to it is the junction of the Ganges, the Jumna, and the Sirfootty; although there be not any distinct branch of the latter visible here.

Near the town of Kuntut are caught a great number of elephants.

It is astonishing that, when the planet Jupiter enters the constellation Leo, a hill arises out of the middle of the Ganges, and remains for a month; so that people go upon it and perform divine worship.

Baranaffey, commonly called Banaris, is a large city, situated between two rivers, the Birnah and the Affey. In ancient books this city is called Kaffy. It is in the form of a bow, and the river Ganges resembles the bowstring. Formerly here was an idolatrous temple, to which the Hindoos used to make pilgrimages, encompassing it in the manner of Mecca, and performing many ceremonies like those observed by the Hajees. It has from old time been the capital seat of Hindoo learning, multitudes of people flocking hither from great distances; and they prosecute their studies and devotions with indefatigable application. Some particulars hereof shall be related in the sequel of this history.

In A. H. 410, Sultan Mahmood Guznevny came hither, and gained a few converts to the faith. He visited it a second time in 413. He blockaded the fortrefs of Gauliar, but raised the siege upon terms of compromise. Then he formed a design of taking Kalinjir; but, after much entreaty, he accepted from Nund, the governor of the fort, three hundred elephants, and some complimentary verses, with which he was so

much pleased, that he not only continued him in that government, but also put fourteen other places under his command.

Jownpoor is a large city ; it was founded by Sultan Feeroz, king of Dehly, who named it after his cousin Fukhereddeen Jowna. Its longitude is 109 degrees and 6 minutes, and latitude 26 degrees 15 minutes.

Chunar is a stone fort, of incomparable strength, situated upon a hill ; and the river Ganges runs at the foot of it. Near this fort are a race of people who go quite naked, living in the wilds, and subsisting by the use of their bows and arrows. In those wilds are also elephants.

Kalinjer is a stone fort, situated upon a very lofty mountain. No one can tell by whom it was founded. Within it are many idolatrous temples. Here is an idol, called Kalbihroon, 18 cubits in height ; and of which they relate many marvellous stories. In the compass of this fort are many springs and lakes, and near it are thick forests, where they catch elephants ; the Lacheen, the Bafheh, and other birds. Ebony is found here : and a variety of wild fruits. In this neighbourhood is an iron mine. At the distance of 20 cofs from the fort, the husbandmen sometimes find small diamonds ; and it is said that Rajah Keerut Sing, a former governor of this fort, had six very valuable stones. During his government, there lived a Brahmin who had a parrot, which returned rational answers to all questions that were put to him ; and some assert that this bird remembered every thing that he heard. There lived also at that time a finger, named Bukhsboo, who was unequalled for skill in the art of music ; and the rajah had also two beautiful female bond-maids, who were likewise fine fingers. Sultan Bahader Gujeratty, having formed an intimacy

macy with the rajah, wanted to have one of the three, and the rajah generously sent him Bukhshoo. Then Sheer Khan sent and demanded the other two melodious fingers; and, when his messenger returned with a refusal, he surrounded the fort and cut off its supplies; whereby the besieged were reduced to great distress. The rajah despairing of preserving his reputation, which the Hindoos hold sacred, burnt his women to ashes, and then destroyed himself. But God did not suffer the wicked designs of Sheer Khan to go unpunished, for no sooner had he possessed himself of the fort, but fire fell upon the magazine of powder and destroyed him.

This soobah contains ten fircars, divided into one hundred and seventy-seven pergunnahs. Revenue 212,427,119 dams, or sicca rupees 5,310,695—7—9, and 1,200,000 beetle leaves.

It furnishes 11,375 cavalry, 237,870 infantry, and 323 elephants.



A summary History of the Kings of Allahabad.

THIS soobah was early subject to the emperors of Dehly; and Sultan Mahommed, son of Feroz Shah, upon his ascension of the throne, appointed to this government Mullick Screer, a eunuch of the palace, and dignified him with the title of Sultan-ul Sherk. This eunuch had been given to Sultan Mahommed by his grandfather Khan Jehan.

At the death of Sultan-ul Sherk, his adopted son, Mobarak Kerun-
 Vol. II. F fool,

fool, with the assistance of the chiefs of the foobah, assumed the government, struck coin, and had the Khotbah read in his own name. When advice thereof was brought to Dehly, the emperor marched at the head of a large army, and encamped on the banks of the Ganges; where both armies came to an engagement, in which, neither having gained any superiority, they returned to their respective kingdoms.

When Sultan Mahommed died, he was succeeded in the empire of Dehly by his younger brother Ibraheem, who was an active and a good prince, and he punished the rebellion of Kerunfool and some others. During his reign flourished Cazy Shahebeddeen, one of the most renowned names in Hindoostan for wisdom and learning. At the time Timoor came to Dehly, Shahebeddeen arrived at Jownpoor with his master Mollana Khojahgee, who was the successor of Sheikh Nasseereddeen Cheragh of Dehly. Shahmuddar, who was esteemed a saint in Hindoostan, was cotemporary with Shahebeddeen. But the saint and the philosopher have seldom had an affection for each other, so the Cazy and Shahmuddar did not much agree.

Upon the demise of Sultan Ibraheem, his eldest son, Bheekun Khan, mounted the throne, under the title of Mahommed. But, proving to be a bad prince, he was deposed, and his brother Houssein raised to the empire. The beginning of his reign was the admiration of every one, for justice and mildness. But, when he thought himself firmly established on the throne, he began to be proud and arrogant, when having been put to flight in battle by Sultan Behlote, this prince left in the government of Allahabad his son Barbuck, and possessed himself of the empire of Dehly.

When

When Sultan Behlole died, he was succeeded by Sultan Secunder. At this time Sultan Husein, having formed alliances, and raised an army, made several attempts upon Delhi; but in him ended the Sherkyan dynasty.

THE SOOBAN OF OWDH.

IT is situated in the second climate. The length from Sircar Gowreckpoor to Kinoje, includes 135 cofs; and the breadth, from the northern mountains of Seddehpoor to the sooban of Allahabad, comprises 115 cofs. To the east it has Bahar; on the north lie mountains; Marnickpoor bounds it on the south; and Kinoje on the west.

The water and air are good. The summer and winter are both temperate.

The large rivers are the Gehgher (or Gograh), the Gowdy (or Goomty), and the Sy. In the two first rivers are a variety of extraordinary aquatic animals.

Agriculture is here in great perfection; the rice, in general, is excellent; but those called Sukdofs, Mudchker, and Chunwah, are incomparable for whiteness, delicacy, odour, and digestiveness. They sow their rice three months earlier than in any other part of Hindostan. By the time the rice is in ear, the rivers Sy and Gograh begin to overflow their banks;
and

and by the commencement of the periodical rains, the country in general is inundated. The stalks of rice rise as fast as the water, unless the inundation be very rapid before the grain is in ear, in which case the crops are destroyed.

Here are great variety of fruits and flowers. Of game there are many kinds, and plenty of wild buffaloes. When the plains are inundated, the wild animals resort to the high lands, and the hunting of them affords great diversion. Some animals remain all day in the water, just keeping their noses above the surface to breathe, and coming on shore only at night.

Owdh, which is one of the largest cities of Hindostan, is situated in longitude 118 degrees 6 minutes, and latitude 27 degrees 22 minutes. In ancient times this city is said to have measured 148 coss in length and 36 coss in breadth. It is esteemed one of the most sacred places of antiquity. Upon lifting the earth which is round about the city, small grains of gold are sometimes obtained from it. In the Tereetah Jowg, this city was the residence of Rajah Ramchund, who enjoyed the twofold office of king and prophet. At the distance of a coss from the city the river Gograh unites with the Sy, which confluence runs at the foot of the fort.

Near this city are two sepulchral monuments, one seven and the other six cubits in length. The vulgar pretend that they are the tombs of Seth and Job; and they relate wonderful stories of them. Some also conjecture that in the town of Ruttenpoor is the tomb of Kobceer-unitarian, who lived in the reign of Sultan Secundur Lowdy, and to whom the door of truth having been partly opened, he secluded himself from the world, and
has

has left behind him a great many verses in the Hindovy language, upon the subject of futurity.

Biratch is a large city, delightfully situated, amongst a number of gardens, upon the banks of the river Sy. Sultan Massood and Rejeb Sillar are both buried here. The common people of Hindostan, who are Mahommedans, hold them in great veneration, making pilgrimages to them from great distances, going together in large bodies, and carrying banners of cloth of gold. Sultan Massood was a relation of Mahmood Guznevvy. Rejeb Sillar, the father of Sultan Feerooz, king of Dehly, gained renown by his austere life and martyrdom. Near this city is a village called Dugown, which, for a great length of time, has had a mint for copper coinage.

From the northern mountains are imported a number of articles of commerce, which are brought upon the backs of men, and by horses and goats. The principal articles imported are the following, viz. gold, copper, lead, musk, cowtails, honey, chook (which is an acid made of lime and lemon juice boiled to a consistence), pomegranate seeds, grapes, dried ginger, pepper, redwood, tincar, civet, zedoary, wax, woollen cloths, wooden ware, and various species of hawks, together with amber, rock-salt, asafœtida, and glass toys. In return, they carry back earthen ware.

Neemkhar is a famous large fort, and a place of great religious resort; the river Gowdy runs near it. Here are a great number of idolatrous temples. In the neighbourhood of this place is a reservoir of water, called Brahma Wurt Koond, which bubbles up so violently, and has such a circular motion, that a man cannot force his way down into it, it
ejecting

ejecting whatever is thrown into it. Near this place there is also a hill, with a very small spring of water, whose stream runs into the Gowdy. The spring is only four inches deep, and an ell in breadth. The Brahmins resort hither to pay their devotions. The sand, which is the bed of the stream, sometimes assumes the form of Mahadeo, which vanishes again suddenly. If rice, or any other light substance, be thrown into this spring, it disappears entirely. Here is also a place called Cheramutty, where, during the feast of the Hooly, flames issue out of the ground in a most astonishing manner.

Lucknow is a large city, pleasantly situated upon the banks of the Goomty, and the suburbs are also very delightful. Sheikh Meena, whom the people of this country consider as a saint, lies buried here.

Soorej Koond is a place of religious worship, whither numbers of people resort from far.

Khurry is a town situated upon the banks of the river Sy, upon which people go in boats to strike fish.

Belgram is a little town, very healthy, and famous for producing men with lively imaginations and melodious voices. Here is a well, of which whosoever drinks for forty days continuance, it enlivens his understanding and brightens his eyesight.

In this soobah are five fircars, divided into one hundred and thirty-eight pergunnahs. The measured lands are one crore, one lack, seventy-one thousand and eighty beegahs. The amount of revenue is 201,758,172

dams,

dams, or ficca rupees 5,043,454—4; including of Seyurghal 8,521,658 dams, or ficca rupees 213,041—15, it supplies 7660 cavalry 168,250 infantry, and 59 elephants.

THE SOOBAB OF AGRA.

IT is situated in the second climate. In length, from Ghatinpoor, which confines it on the side of Allahabad to Pulwul, the boundary towards Dehly, it measures 175 cose; and its breadth is from Kinojc to Chundery, in Malwah.

It is bounded on the east by Ghatempoor; on the north by the river Ganges; on the south lies Chundery; and Pulwul confines it on the west.

In this soobah are many rivers, the chief of which are the Jown (or Jumna,) and the Chumbul. The first comes from the northern mountains; the other has its source at Haffelpoor, in Malwah; and near Calpee it unites with the Jown.

A great many situations, in the southern mountainous parts of this soobah, are remarkably pleasant and healthy.

Agriculture is here in perfection. Here is abundance of flowers and sweet-scented oils; and very excellent beetle-leaf.

They have melons and grapes, as fine as are produced in Iran and Turan.

Agra

Agra is a large city, the air of which is esteemed very healthy. The river Jown runs through it for five cofs, and on both sides are delightful houses and gardens, inhabited by people of all nations, and where are displayed the productions of every climate. His majesty has erected a fort of red stone, the like of which no traveller has ever beheld. It contains alone five hundred stone buildings, of surprising construction, in the Bengal, Gujerat, and other styles; and the artificers have decorated them with beautiful paintings. At the eastern gate are carved in stone two elephants, with their riders, of exquisite workmanship. In former times Agra was a village, dependant upon Byaneh, where Sultan Secunder Lowdy kept his court. Here his majesty has founded a most magnificent city. On the opposite side of the river is the Charbagh (or four gardens), a monument of the magnificence of the inhabitant of paradise (Hemayun). The author of this book was born on that side of the river, and there are the tombs of his ancestors, together with that of his elder brother Sheikh Fizu, Sheikh Allaheddeen Mujzooob, Meer Ruffyeddeen Sufvy, and many other eminent personages are also interred there.

Near the city of Agra, upon the banks of the river Jown, in a village called Rungleh, is a famous place of Hindoo worship.

Futtehpoor was formerly a village dependant on Byaneh, and then called Sickery. Upon Agra being made the seat of government, it also became a city. It is situated at the distance of twelve cofs from the city of Agra. It has a stone fort, containing magnificent buildings, and over one of the gates are two astonishing elephants, carved in stone. The royal palace and the houses of the nobility are built upon the mountain, but the plains are also decorated with many houses and gardens. His
majesty

majesty has caused to be erected upon the top of the mountain a mosque, a college, and a monastery for Soofees, which are the admiration of travellers. Adjoining to the city is a lake, extending twelve cofs, and upon the edge of it his majesty has built an amphitheatre with high minarets. The amphitheatre is used for the game of chowgong; and here are also exhibited the elephant fights. In this neighbourhood is a quarry of red stone, out of which they cut pillars and slabs of any dimension.

In Agra they manufacture blankets and fine stuffs; and here are assembled artificers of every denomination.

Byanah, in former times, was a capital city. It has a large fort, containing many buildings and subterraneous caverns, where there are now found warlike weapons and kitchen utensils. And here is a very high tower. The mangoes of this place are excellent, and some of them weigh above two pounds. This town is famous for very white fugar. Here is a well, with the water of which they knead the fugar into a paste like flour, and form it into cakes, which they call Gundoreh, and it is carried to great distances as a rarity. It cannot be made with any other water. The indigo of this place is very fine, felling from ten to sixteen rupees per maund. Excellent henna, of a high colour, is also to be procured here. This town is the burial place of many illustrious men. Toodeh Bheem is a place, at the distance of three cofs, where there is a cave full of water, whose depth is unfathomable. Mines of copper and torquoises have been discovered here, but they will not defray the expence of being worked.

Mehurah is a city upon the banks of the river Jown, where are many idolatrous temples, to which the Hindoos resort.

Calpee is also a city upon the banks of the Jown, and where are the tombs of many great personages. Very good sugar is to be procured here. At the time that the Sherkyan dynasty first established themselves, the princes of Calpee were tributary to Dehly. When Kudder Khan, who governed here, rebelled, Sultan Howshung came from Malwah, received his submission, and then reinstated him in his government. Sultan Mahmood, of the Sherkyan dynasty, took it from Nuffer Khan, the son of Kudder Khan.

Kinoje, in ancient times, was the capital city of Hindostan.

Gauliar is a famous fort, in which are many stately buildings, and there is a stone elephant over the gate. The air and water of this place are both esteemed good. It has always been celebrated for fine fingers and beautiful women; here is an iron mine.

Allore has considerable manufactures of woollen carpets and glafs.

At Beerat are several copper-mines, so profitable, that, out of a maund of ore, they extract thirty-five seers of metal. Here has also been discovered a silver mine, but it is not worth working.

Near the mountains of Narnole is a well, which the Hindoos worship; and when the Tith of Amavus * happens upon a Friday, the water flows over at sun-rise.

* Vide Vol. I.

There

There are also copper mines at Singhoneh Dadypoor, and at Kotepotely. And at the town of Kanwery are many cold and hot springs.

This soobah contains thirteen fircars, subdivided into two hundred and three pergunnahs. The measured lands are two crore, seventy-eight lacks, sixty-two thousand one hundred and nine beegahs; and eighteen biswahs. The amount of revenue is sixty-four crore, sixty-two lacks, fifty thousand three hundred and four dams, or sicca rupees 16,156,257—9—6; out of which there are of Seyurghal dams, one crore, twenty-one lacks, five thousand seven hundred and three and a half, or sicca rupees 255,392—9—3. It furnishes 50,600 cavalry, 577,570 infantry, and 221 elephants.



THE SOOBAN OF MALWAH.

IT is situated in the second climate. The length, from Kurrah to Banfwareh, comprises 245 cose; and the breadth, from Chundery to Nunderbar, includes 230 cose. It is bounded on the east by Bandhnoo; on the north by Nerwer and mountains; on the south by Boklanch; and on the west by Gujerat and Ajmeer. The rivers Nerbuddah, Soopera, Calyfind, Neem, and Lowdy, flow through this soobah; and you cannot travel two or three cose, without meeting with streams of good water, whose banks are shaded by the wild willow, and other trees; and decorated with the hyacinth, and other beautiful and odoriferous flowers.

Here are abundance of lakes and verdant plains, ornamented with innumerable magnificent and elegant buildings. The climate is so temperate,
that

that in winter there is no occasion for warm clothing; nor is it necessary in summer to cool the water with saltpetre. But in the four rainy months, the night air is cold enough to render a quilt necessary.

The situation of this foobah, compared with the other parts of Hindostan, is somewhat high, and all the land is arable. Both harvests are very good. Wheat, poppies, sugar-cane, mangoes, musk-melons, and grapes, are here in high perfection.

In Hasselpoor the vine bears fruit twice a year. The beetle-leaf is very fine. Here are manufactured very good cloths.

The people of this foobah give their children opium to eat till they are three years old. The peasant, and even the market people of this foobah, are never without arms.

Owjain is a large city, on the banks of the Soopera, which is held in high veneration by the Hindoos. It is astonishing that sometimes this river flows with milk.

In the 40th year of the present reign, the author of this book was going to the Dekhan, by order of his majesty, and when he arrived at Owjain, he was assured that a week before, or the sixteenth of the month Ferwerdeen, after eight o'clock at night, this prodigy happened; and people of all ranks, Mussulmen and Hindoos, took up some of the milk*.

In

* It is impossible to reconcile this fable to reason. Had our author only said that the water of this river sometimes resembles milk, it might have been accounted for, by supposing

this city and its suburbs are 360 buildings, for the religious worship of Brahmins, and other Hindoos. Also in its vicinity is a well, called Kalbadeh, the water of which flows incessantly into a cistern, which is continually running over, and yet remains full. On all sides of it the ancients had erected delightful seats.

Gurreh was formerly independent of this soobah. It abounds with forests, in which are great numbers of wild elephants. The husbandmen here pay the revenues in gold mohurs and elephants. This province is so fertile, that it supplies both the Dekhan and Gujerat with grain.

Chundery is a very large ancient city, in which is a stone fort. It contains fourteen thousand stone houses, three hundred and eighty-four markets, three hundred and sixty caravanferas, and twelve thousand mosques.

Toomur is a town situated on the banks of the river Butmah, in which are seen mermaids. Here is an idolatrous temple, in which, if you beat a drum, it makes no noise.

In fircar Beejagurh there are many wild elephants.

Mundoo is a large city, whose fortress is 12 cote in circuit, and in the centre of it is a minaret of eight stories. This city was formerly the capital of the Soobah, and here are many monuments of ancient magnificence. posing that it was then accidentally impregnated with chalk. Pore, in his Windsor Forest, says of one of our rivers,

"And chalky Wey, that rolls a milky wave."

nificence. Here are the tombs of the Kuljyan Sultans. From the dome, which is over the sepulchre of Sultan Mahmud, the son of Howshung, there drops water in the height of summer, to the great astonishment of the ignorant; but men of understanding know how to account for it. Here is a species of tamarind as big as the cocoa-nut, the pulp of which is very white.

The learned amongst the Hindoos relate that in this foobah there was discovered a stone, which, upon touching any metal, immediately converted it into gold; and they call this stone *Paris*. The following is the story they tell of the manner in which it was discovered. Before the time of Bickermajeet, there reigned in this foobah Jyasing Deo, who was a very upright and just prince. During his reign, this *Paris-stone* accidentally struck against the fickle of a grafs-cutter, who was astonished at the change which it effected in his fickle; and, supposing it to be injured by the accident, he carried it to one Mondun, a blacksmith, to have it put to rights. The blacksmith discovering the property of the *Paris-stone*, took it from him, and by making a proper use of it, acquired immense wealth. At last, he thought such an inestimable prize ought only to belong to the monarch of his country, and therefore carried and presented it to him. The Rajah, out of the wealth which he obtained by this acquisition, in the space of twelve years built a fort; and at the request of the blacksmith, many of the stones of the walls thereof were cut into the form of an anvil. Some time after the fort was completed, the Rajah gave a public entertainment on the banks of the Nerbuddah, and having determined with himself to bestow a considerable largess upon his family Brahmin, put the *Paris-stone* into his hands. The ignorant Brahmin, displeased with such a gift, threw it with indignation into the river. When he was informed of what he
had

had done, he was confounded with shame, and overwhelmed with grief, and jumped into the river, to endeavour to recover it, but the water was so deep that he could not reach the bottom. And they say that to this day, that part of the river is unfathomable.

Dehar was the seat of government during the reign of Rajah Bhowj, and several of his successors. The vine bears fruit here twice in a year. First in the month of August, and the second in December; but the first vintage is the best.

In Sircar Hatundyah are plenty of wild elephants.

Nuderbar is famous for musk-melons and grapes.

This soobah contains 12 fircars, subdivided into 301 pergunnahs. The measured land is 4,466,221 beegahs and 6 biswahs. The amount of revenue, twenty-four crore, six lack, ninety-five thousand and fifty-two dams; or sicca rupees 617,376—4—15, out of which eleven lacks, fifty thousand four hundred and thirty-three dams, or sicca rupees 28,760—13, are Seyurghal. It contains 280,816 cavalry, 68,000 infantry, and 90 elephants.



A summary History of the Kings of Malwah.

IT is said that two thousand three hundred and fifty-five years, five months, and twenty-seven days, prior to the date of this book, which is the fortieth year of the reign, a man named Mahahmah, who was famed for the austerity of his manners, built in this soobah a Fire-Temple, and worshipped in it; and other pious persons uniting themselves with him, performed

performed their religious rites; and many, devoting themselves for righteousness sake, threw themselves into the flames. The tribe of Boodh, displeased with this custom, complained against it to their prince; setting forth that many people were destroyed in this temple, and recommending the abolition of fire-worship amongst the Brahmins, as the only means of abolishing this abuse. The prince, in consequence, prohibited men from ignicoly. Whereupon a number of the inhibited besought Heaven to send them a mighty person, to punish the tribe of Boodh, and re-establish the religion of the Brahmins. The holy fire had been extinguished for some time; but, at the command of God, there issued from the temple a person under a human form, with a divine countenance, and carrying in his hand a bright sword. This person, who was called Dhunjy, in a short time became king, and gave new lustre to the religion of the Brahmins. He afterwards left the Dekhan, and made Malwah the seat of his government. He lived to a great age, and the kingdom was inherited by his children, till that Putraj, the fifth in descent from him, dying without children, the nobles made Adutpunwar his successor. He was the founder of the Punwar dynasty. When Heymert was killed in battle, Gundrup was raised to the throne. The Hindoos believe that God caused the soul of Heymert to transmigrate into the body of Gundrup, who was a just and a munificent prince, and made his kingdom flourish. He had a son named Bickermajeet, who upon his death succeeded to the throne; and greatly extended his dominions. The Hindoos to this day make use of the commencement of his reign for an æra, and they relate many wonderful stories of him. It is certain that, by the knowledge of talismans and necromancy, he performed feats that astonished the vulgar.

Chunderpaul obtained the kingdom, and conquered all Hindostan.

Beejehhund

Beejehhund, once when he was hunting, found a dropt infant near a Munj plant*, who from that circumstance was called Munj; and he educated him like his own son. When Beejehhund died, his own son Bhowj was an infant; on which account Munj was raised to the throne, and he was killed in the wars of the Dekhan. After him, in the 541st year of the æra of Bickermajeet, Bhowj succeeded to the kingdom. He made considerable additions to his dominions by conquest; his reign was celebrated for his justice and liberality, and he gave such encouragement to men of learning and wisdom, that no less than five hundred sages were to be found in his palace. He made trial of the abilities of them all, and found the most eminent among them were Beruj and Dhunpaul, whose compositions are highly esteemed to this day. It is related, that upon the birth of Bhowj, through the mistake of the astrologers, or by the fault of those whose business it was to mark the hour of his nativity, his father was convinced from his horoscope, that he would never come to any good, and therefore ordered him to be exposed in a distant part of the kingdom. He was here nourished by the friendly hand of Divine Providence, for there could not possibly have been any intervention of human aid. The philosopher Beruj, just mentioned, had not then become conspicuous

He now assisted the fortune of Bhowj. He calculated his horoscope with great care. He then wrote down a prediction of his future greatness and longevity; and threw the paper in the way of the rajah, who no sooner beheld it, than paternal affection began to rise in his breast. He again assembled together all the wise men, and made them scrutinize Bhowj's horoscope, when it was discovered from whence the error in the

* A species of henbane.

former calculation had arisen. He then went himself and fought out Bhowj, who soon gave signs of future greatness. When he was eight years old, Munj (who on account of his minority at the death of his father, had been raised to the throne) entertained jealousies of him, and employed persons to destroy him secretly; but these agents taking compassion upon Bhowj, contrived his escape. At his departure he gave them a paper, containing what he would have them to say to the rajah, when he should enquire about him. The substance of the writing was this, "What kind of man art thou who, from the darkness of thy soul, stainest thy hands with the blood of the innocent. No monarch hath carried with him, at his death, either kingdom or treasure; but you suppose that your reign is to be immortal, and that you will experience nothing but happiness." When this was read to Munj, he repented of what he had done, and showed evident signs of contrition. When his confidants found him thus disposed, they discovered the truth. The rajah, at these tidings, returned thanks to the Almighty, and nominated Bhowj his successor in the kingdom.

At the death of Bhowj, his son Jy succeeded to the kingdom. When Jy died, there was not found any one of the Punwar tribe worthy to wear the crown; on which account Chytepaul, an eminent zameendar, was chosen king. He founded the Tenore dynasty. After Kenwerpaul, the Chowhan dynasty possessed the kingdom. In the reign of Maldeo, Sheikh Shah came from Ghuzneen, and conquered Malwah, where he enjoyed a long reign. When he died, his son Allaheddeen was an infant, whereupon his vizeer, Dherumraj Soud possessed himself of the kingdom. But when Allaheddeen came to years of maturity, he made war upon Dherumraj, and put him to death. Chytepaul, a descendant of Manickdeo Chowhan, and who was in the service of Kemaleeddeen, became his murderer, and assumed

assumed the kingdom. In the reign of Beersein, an Afghan entered into a confederacy with some others, who laid themselves in ambush, and killed the rajah whilst he was hunting. He then seized the kingdom, and took the title of Jelaleddeen. Keruksein, the son of Beersein, having rendered many eminent services to his master, the king of Kamroop, the king in return gave him his daughter in marriage, and appointed him his heir. When he had obtained the kingdom of Kamroop, by the death of his father-in-law, he led an army into Malwah, to revenge the murder of his father, and Alum Shah was killed in battle. In the reign of Suckut Singh, Bahader Shah, king of the Dekhan, brought an army against him, and having killed the rajah, proceeded to Dehly, where he fell into the hands of Sultan Shahaheddeen. When Sultan Ghiaffeddeen Baleen possessed the kingdom of Dehly, he was engaged in war with Sultan Mahommed, the son of Feeroz Shah. At the death of Ghiaffeddeen, there was great confusion in the kingdom of Dehly; upon which Dilawer Khan Gowry, the viceroy of Malwah; Zuffer Khan, viceroy of Gujerat; Khyzir Khan, viceroy of Mooltan; and Khowjah Sereer, viceroy of Jownpoor, all four rebelled, and made themselves independent princes. Some of the nobles of Ghiaffeddeen raised to the throne of Dehly his son Alrup Khan, and gave him the title of Howshung. It is said that his father had been poisoned by his order. Sultan Mozuffer Gujeratty attacked Howshung, and took him prisoner, and made his own brother Nuffeer Khan king of Dehly. But he proving a tyrant, was deposed, and Moufa, Howshung's cousin, raised to the throne. Upon this Sultan Mozuffer released Howshung from his confinement, and sent him to Dehly along with his son Ahmed Khan. Howshung gained the victory, which replaced him upon the throne. After the death of Mozuffer, Howshung several times carried his arms into Gujerat, and had several battles with Ahmed, but was
always

always unsuccessful. At length he attempted to effect his purpose by artifice, and disguising himself as a merchant, went to Gujnagur. But the governor of that fortress being apprized thereof, came himself to the caravan, and made the king prisoner. But Howshung declaring that he came only to purchase elephants, the governor presented him with some very fine ones, and set him at liberty. Howshung carried on wars against Mobarek Shah, son of Khyzir Khan, king of Dehly; and also against Ibraheem Sherkee; and Sultan Ahmed of the Dekhan. At his death the nobles, conformably to his last will, made his son Hussein Khan his successor, under the title of Mahommed Shah. But Mahommed Khan, his relation, bribed the cupbearer to put poison into his wine. The generals of his army kept his death secret, wishing to raise to the throne his son Massaood Khan. And they sent a messenger to invite to court Mahommed Khan. He returned for answer, that if they had any business to deliberate upon, they must come to him. They inconsiderately went to him, and being seized, were obliged to consent to his being made king, under the title of Sultan Mahmood.

This prince maintained wars against Sultan Mahommed, son of Mobarek Shah, king of Dehly; and Sultan Ahmed, king of Gujerat; and Hussein Sherkee; and Ranna Gownho. What greatly contributed to the glory of his reign, was an embassy from Sultan Abufyed Mirza, who sent him to Khowjeh Jemaleddeen Astarabady, with valuable presents. He was afterwards deposed by some of his ungrateful courtiers; but was restored to his kingdom by the assistance of Sultan Mozuffer, king of Gujerat. He was taken prisoner in battle by the Ranna, who generously sent him back to Malwah. In another battle he fell into the hands of Sultan Bahader of Gujerat, and he died as they were conveying him to Chumpaneer, upon which

which Malwah was annexed to Gujerat. When the late emperor Hemayun conquered these provinces, he added them to Agra. After that, one Mulloor, who was of the family of Sultan Mahmood, possessed himself of Malwah, and assumed the title of Cader Khan. During the usurpation of Sheer Khan, his governor of Malwah was named Shujahut Khan. He refused obedience to Dehly, under the reign of Seleem Khan. During the government of Mobarez Khan, this soobah again became tributary to Dehly. But upon the death of Mobarez Khan, the eldest son of Cader Khan, named Bazeed, rebelled, and reigned under the title of Bahader Shah.

But when the auspicious star of royalty shed its resplendent influence, this soobah again became a part of the empire.

		Ys. Ms. Ds.				Ys. Ms. Ds.
Mehinderpaul	-	7 0 0	Munj			—
Kurumchund	-	1 0 1	Bhowj	-	-	100 0 0
Bejynund	-	60 0 0	Jychund	-	-	10 2 0

TABLE III.

Eleven Rajahs, of the Tenore Cast, reigned 142 years, and 3 days.

		Ys. Ms. Ds.				Ys. Ms. Ds.
Jeetpaul Tenore	-	5 0 0	Rana Buketmull	-		5 0 0
Rana Raju	-	5 0 0	Roy Sukenpaul	-		5 0 0
Rana Baju	-	1 2 0	Roy Keyretpaul	-		5 0 0
Rana Jalu	-	20 0 0	Roy Anungpaul	-		60 0 0
Rana Chundra	-	30 0 0	Konwerpaul	-		1 0 0
Rana Bahader	-	5 0 0				

TABLE IV.

Eleven Rajahs, of the Chowhan Cast, reigned 140 years.

		Years.				Years.
Rajah Jugdeo Chowhan	-	10	Bhuldeo	-	-	10
Jugernaut, his nephew	-	10	Nanekdeo	-	-	9
Herdeo	-	15	Keyrutdeo	-	-	11
Baffdeo	-	16	Pihtowra	-	-	21
Sirrydeo	-	15	Maldeo	-	-	9
Dirhemdeo	-	14				

TABLE

TABLE V.

Twelve Princes reigned 77 years.

Years.				Years.			
Sheikh Shah	-	-	70	Hurchund	-	-	20
Dirhemraj Soud	-	-	20	Keyrutchund	-	-	2
Allaheddeen, son of Sheikh Shah	20			Oogerfein	-	-	13
Kemaleddeen	-	-	12	Soorejnund	-	-	12
Jeetpaul Chowhan	-	-	20	Tipperfein	-	-	10

TABLE VI.

Eight Princes reigned 205 years.

Years.				Years.			
Jilaleddeen	-	-	22	Beerfal	-	-	16
Alum Shah	-	-	24	Purennull	-	-	32
Kehruckfein	-	-	8	Hurnund	-	-	62
Nurbahen	-	-	20	Suckutfingh	-	-	60

TABLE VII.

Ten Princes reigned 142 years, 2 months, and 4 days.

Reigned.			
Bahader Shah	-	-	some months.
Dilawer Khan Ghowry	-	-	20 years.
Howfhung Shah	-	-	30 years.
Mahommed Shah	-	-	1 year and some months

Sultan

Reigned

Sultan Mahmood, Howfhung's uncle			34 years.
Sultan Ghiaffeddeen	-	-	32 years.
Sultan Naffereddeen	-	-	11 years 4 months and 3 days.
Sultan Mahmood	-	-	26 years 6 months and 11 days.
Cader Shah	-	-	6 years.
Shujahut Khan	-	-	12 years.

THE SOOBAH OF DANDEES.

THIS foobah was originally called Khandees. Upon the conquest of the fortrefs of Affeer, and when this foobah made a government for Sultan Daniel, the name was changed into Dandees. It is situated in the second climate. In length from Poorgong, which joins to Hindiah, to Lung, bordering upon the territory of Ahmednagur, it measures 75 coes; and the breadth, from Jamood, which confines it towards Berar and Pall, joining to Malwah, is 50 coes. It is bounded on the north and west by Malwah; Kalneh confines it on the south; on the east lies Berar; and on the north large mountains. It abounds with rivers and rivulets. The principal river is the Talce, which has its source between Berar and Gowndwanah, and it is also called the Poorny. The air of this foobah is delightful; and the winter is very temperate. Jewary is the grain chiefly cultivated here, and in several places they have three crops of it in a year. Their esculent plants are remarkably fine; their rice is excellent; and they have great plenty of flowers and fruits, together with beetle-leaf in abundance.

This soobah is famous for the manufacture of a fine stuff called Abuf-teh; and at Dehrungong are fabricated Seerryfah and Bhiron.

Affeer is a fort where the governor of the province resides. It is situated upon a lofty mountain; there are three other forts encompassing it; and it is incomparably strong. At the foot of the fort is a very large city.

Burhanpoor is a large city, situated on the banks of the river Tapti, and at three cote distance from Affeer. It lies in latitude twenty-one degrees forty minutes. It has many gardens, in some of which is found sandal-wood. The city is inhabited by people of all nations, and abounds with handicraftsmen. In the summer this city is covered with dust, and during the rains, the streets are full of mud and slime.

Adelabad is a good town, and near it is a lake which the Hindoos hold in great veneration. They say that Rajah Jefferut expiated his crime here. This lake is always full of water, and its banks are highly cultivated.

Changdavy is a village, near which the rivers Tapti and Poorna unite their streams; which confluence, held sacred by the Hindoos, is by them called *Jiggerteerut*, or *the liver of adored places*. There is also in this neighbourhood an image of Mahadeo, of which they relate the following story: There was a blind man, who always carried about him an image of Mahadeo, to which he used to pay daily adoration. It happened that he lost it at this place, upon which being greatly distressed, he formed of sand an image resembling it, which he worshipped as he had done the original. By the will of the Almighty the figure of sand became stone,

and is said to be the one above-mentioned. Near it is a spring, which the Hindoos believe to be the Ganges. They say that, by the power of God, a certain devout man used to go constantly to the Ganges, and return again the same day. One night the river Ganges appeared to him in a dream, and said, "Cease from all this labour, for I will spring up here in your cell." Accordingly, in the morning the spring appeared, and is running at this day.

Jamood is a very fine pergunnah: near it is a very lofty fort, upon a mountain.

Damerny is a populous town, in the vicinity of which is a reservoir, the water of which continually boils. The Hindoos worship it.

Chowpurreh is a large town, well inhabited. Near it is a place of worship called Ramiffer, being the confluence of the rivers Kurney and Tapti. The Hindoos come here from great distances to pay their adorations. The fort of Melunga is situated near this place.

Thalny was for some time the residence of the Feerookyan dynasty. Although the fort is situated upon a plain, it nevertheless is of great strength.

In this soobah are thirty-two pergunnahs, which are all in high cultivation. The husbandmen are dutiful subjects, and very laborious. They are of the following tribes, viz. Koony, Bheib, and Gownd. Those last named tame lions, so as to make them do any thing they please, and many wonderful stories are told of them.

The

The amount of the revenues of this foobah is 1,264,762 Berary tungahs, and the conquest of Affeer made a small addition to the sum. The tungah is reckoned at 24 dams.



A summary History of the Kings of Dandeas.

FORMERLY this country was desolate, except that a few people inhabited Affeer, which was their place of worship, and called Afootahma. It is said that Mullick Rajee, from whom Bahader was the ninth in lineal descent, through the versatility of fortune, came from Bundur to this country, and settled in the village of Keerandeey, dependant upon Tahleenir. But being molested by the natives, he went to Dehly and entered the service of Sultan Feeroz. As he was an expert huntsman, the king was pleased with him, and told him he should have any thing he could wish for. Upon this he obtained a grant of the village of Keerandeey. By his prudent management, he peopled the deserted lands, and brought them into cultivation. In A. H. 784 he sat on his throne at Tahleenir, under the title of Adel Shah, and reigned 17 years. He was succeeded by his son, Ghareeb Khan, called Nuffeer Shah. From the commencement of his reign, this kingdom was called Khandees. He reigned 40 years, 6 months, and 26 days. After him reigned 3 years, 8 months, and 3 days, his son Meeran Shah, who some also call Adel Shah. Then came to the throne his son Mobarek Shah Chowkundy Sultan, who reigned 17 years, 6 months, and 29 days. Next his son Adel Shah Jya, whose name, before he came to the throne, was Afen Khan, reigned 46 years, 8 months, and 2 days. He marched to Burhanpoor, and after making himself
master

mafter of Affeer, married the daughter of Sultan Ahmed Gujeratty, who founded the city of Gujerat. When Adel Shah died, his brother Daoud Shah obtained the throne, and reigned 7 years, 1 month, and 17 days. Adel Shah, the fon of Afen Khan, took refuge in Gujerat. Sultan Mahommed, Bungerah Rajee, king of Gujerat, gave him his daughter in marriage, went with him to Khandees, and conquered the kingdom for him, after which he returned to his own territory. Adel Shah reigned 13 years. He left behind him two fons, Meeran Mahommed Shah, and Mobarek Shah. Sultan Bahader, king of Gujerat, nominated for the heir of his kingdom Meeran Mahommed, and made him guardian of his fon Mahommed, and of his own brother Mobarek. Meeran, being a wife and upright prince, put Mahommed in poffeffion of the kingdom of Gujerat, and contented himself with Khandees. He reigned 16 years, 2 months, and 3 days. At his death the nobles raifed to the throne Rajee, the fon of Meeran Shah; but Mobarek depofed him, and reigned 31 years, 6 months, and 5 days. He was fucceeded by his fon Meeran Mahommed, who reigned 9 years, 9 months, and 15 days. He had for his fucceffor his youngeft brother Rajah Aly Khan, who affumed the title of Adel Shah. He was killed in the wars in the Dekhan, fighting under his majesty's victorious ftandards. His body was interred at Burhanpoor, after a reign of 21 years, 3 months, and 20 days. At his death the throne devolved to his fon Khyzir Khan, who, upon his inauguration, took the title of Bahader Shah; but, proving a bad prince, his kingdom was taken from him, in the 45th year of our emperor's reign.

THE SOOBAN OF BERAR.

THE ancient names of this soobah are Durdatur, Ruddaroodyt, and Titukener. It is situated in the second climate. The length, from Puntaleh to Beecagurh, is 200 coe; and the breadth, from Bunder to Hindiah, measures 180 coe. On the east it joins to Beecagurh; on the north lies Settara; on the south Hindiah; and on the west Telinganch.

Mekhur is a populous country, situated between two of the southern mountains of this soobah, one of which is called Bundeh, and on the top of it are the following forts, viz. Kaweel, Nernalch, Meelgurh, Beroofha, Mehawer, and Ramgurh.

The air of this soobah is very temperate. It is highly cultivated. Here are many rivers, the principal of which is called the Gungkotemy, and sometimes the Godawery. The Hindoos have dedicated this river to Kotum, in the same manner as the Ganges to Mahadeo; they relate wonderful stories regarding it, and hold it in great veneration. The source of this river is in the mountains of Sihya, near Turneck, and passing through the territory of Ahmednagar, it enters Berar, and from thence runs into Telinganch. When the planet Jupiter enters the sign of Leo, people come from great distances to worship this river. The Talee and the Tapti are also sacred streams. The river Poorna takes its rise near Deywalgong; the Sirowda has its source ten coe higher up the country than the Talee. The Nupta also springs up near Deywalgong.

The following are particular idiomatical appellations in this soobah. A
Chowdry

Chowdry* they call Deyfmuck; a Cannoongou, with them, is Deyspandeh; a Mokuddem (or principal husbandman) they style Puttiel†; and a Putwary* they name Kulkurnee.

Eletchpoor is a large city, where the governor of the soobah resides. Here grows a very fragrant flower, called Boohenchunpah, which resembles the violet in colour, and it has hardly any stalk.

At the distance of seven cofs, from the fort of Kaweel, is a very strong fort, where there is a spring with which they water steel.

Punnar is likewise a strong fort, which is watered on three sides by two rivers.

Kheyrleh is a plain, and in the centre of it is a hill which is held sacred. At the distance of four cofs from this is a well, which petrifies any bone that is thrown into it. To the east of this fort is a zemeendar named Chatwa, who commands 2000 cavalry, 50,000 infantry, and 100 elephants. Daddher Row is a zemeendar, whose territory lies to the northwest of this fort; he commands 200 cavalry and 5000 infantry. To the north of it resides Naher Row, a zemeendar, commanding 2000 cavalry and 5000 infantry. Near to his territory is another zemeendar, called Hufteea Row, whose country is at present overrun by the tribe of Gownd. Here are wild elephants. He is tributary to Malwah. Chatwa is tributary to Gurreh, and the other zemeendars above-mentioned are dependant upon Sircar Hindiah.

* Vide Vol. I.

† This is one of the appellatives given to Madhowjee Scindia.

Nernaleh is a large fort, containing many buildings, and situated on the top of a mountain.

Beeja Row is a zemeendar of this soobah, who commands 50 cavalry and 3000 infantry. Doongur Khan is likewise a zemeendar, who commands the same number of troops, and they are both of the Gownd tribe.

Near Ballapoor are two rivers, amongst the sands of which are found stones variegated with beautiful colours, which the people cut into various forms. At the distance of six coss from Ballapoor, Sultan Morad built a palace, which has now become the centre of a city.

Near Meelgurh is a spring called Shapoor, the water of which petrifies wood, and other soft substances.

Kullem is an ancient city: it is famous for buffaloes. Near it is a zemeendar named Bubjeo, of the tribe of Gownd, and he is also called Chanda. He commands 1000 cavalry and 40,000 infantry.

In Beeragurh is a diamond mine; and here are manufactured flowered stuffs. It is dependant upon Bubjeo, who has but lately conquered it. Near it are found wild elephants in great number. The former inhabitants now reside near Baffem, and they are called Hutkeran. They formerly commanded 1000 cavalry and 50,000 infantry. They are in general a refractory and perfidious race.

The Bunjerah zemeendary has 100 cavalry and 10,000 infantry. The present

present zemeendar is a woman. The two last-mentioned zemeendars are rajpoots.

The fort of Mahore is very pleasantly situated upon a mountain, and near it is a Hindoo temple, called Jugdeena, dedicated to Doorga. Here are buffaloes that give abundance of milk. The zemeendar of this territory is of a particular tribe of rajpoots, called Ranna.

Manick Durg is a fort upon a mountain, surrounded with wilds. It is near Chanda, and is an independent territory.

In Sircar Pahtery is a town called Chitore, which is a great mart for precious stones and other valuable articles.

Sircar Telinganch was subject to Kotab-ul-Mulk. The natives are called Telingah. It has lately been annexed to Berar.

In Indore and Neermul there are steel mines. These places are also famous for very neat stone vessels. Their oxen are very fine. The house cocks, which are bred here, have black blood and bones.

Ramgurb is a strong fort, situated upon a mountain, surrounded with wilds. His majesty has not yet got possession of it. Here are elephants.

Lenar is a part of the Mekhur division. It is a great place of religious resort, and is called Bishen Gyah. The Hindoos say there are three places where, if charity be bestowed, it obtains pardon for the deceased. The first is the Gyah of Bahar, which is dedicated to Brahma.

The second Gyah is this which is dedicated to Rooder, or Biffen. And the third is near Beejapoor, being a reservoir of water, with a very deep spring in it. The reservoir measures a cose in length, and the same in breadth, and it is encompassed by high mountains. On these mountains is a spring of salt water; but the water which is taken up from the centre and near the edges is perfectly fresh. These mountains produce all the requisites for making glass and soap. And here are saltpetre works, which yield a considerable revenue to the state, from the duties collected upon them. Also, on the top of these mountains is a spring, upon the mouth of which is carved the figure of an ox. When Amavus falls upon Monday, the water of this fountain runs into the reservoir at Beejapoor, as described above. Here are great numbers of monkeys.

In the neighbourhood of this place is a zemeendar, called Wayilleh, who is a rajpoot, and commands 100 cavalry and 10,000 infantry. There is also another zemeendar of the same tribe, and who commands a like number of troops.

Puttyaleh, of which Puttyalnagry is a dependancy, is a strong fort on the top of a mountain. In Puttyaleh are four idolatrous temples, in which are some astonishing idols.

In this vicinity is a rajpoot zemeendar, named Midnee Row, who commands 200 cavalry and 2000 infantry. Kamajeo is another rajpoot zemeendar, with 100 cavalry and 1000 infantry.

This foobah contains 13 fircars, subdivided into 142 pergunnahs, the revenues of which are collected by Nuffuk (or a valuation of the crops.)

The

The tungah of this country is equal to eight of those of Dehly. Originally the amount revenue was three crore and a half of tungahs, or 56 crore of dams. Some of the princes of the Dekhan exceeded this sum by 25 lacks, 25,350 tungahs; the gross amount of which was 37,525,350 tungahs. During the government of Sultan Morad, there was a further increase of 26 lacks, 37,454 tungahs; raising the amount up to 4,162,704 Berary tungahs, being equivalent to 642,603,272 dams.

Eight pergunnahs, which properly belong to Sircar Kullern, are now possessed by Chanda, and yield no revenue to the state. Neither are any collections obtained from 22 pergunnahs in Sircar Kehrleh, they being in the possession of Chanya, and other independent zemeendars.

This soobah originally formed a part of the Dekhan, and during the reign of Sultan Mahmood, it was committed to the care of Futtehullah Amad-ul-Mulk, and he enjoyed the government four years. At his death, his son, Allaheddeen Amad-ul-Mulk, succeeded to the government, and lived in it 40 years. He was succeeded by his son, Dirya Khan, who governed 15 years. When he died, the government was conferred upon his son, Burhan, a minor. At length it was conquered by Mortaza Nizam-ul-Mulk, and annexed to Ahmednagur.

THE SOOBAH OF GUJERAT.

IT is situated in the second climate. The length from Burhanpoor to Jugget is 302 cofs: and the breadth from Jalore to the part of Dummun measures 260 cofs; and also from Ider to the port of Cambayet it is 70 cofs broad. On the east lies Dandeas; on the north Jalore and Ider; on the south are the ports of Dummun and Cambayet; and on the west Jugget, which is situated upon the sea-shore. In the southern parts of this soobah are many mountains. It is watered by the ocean, and the following rivers: the Sabermutty, the Bateruck, the Mehindery, the Narbudda, the Tapti, and the Sirfooty. There are two other springs, called Gunga and Jumna. The air of this soobah is very temperate. The soil is sandy, on which account the rain does not occasion any mud.

Jewary and Bajera are the grain principally cultivated here; and they are the chief food of the inhabitants. The spring harvest here is considerable. Wheat and barley are imported from Malwah and Ajmeer; and they are supplied with rice from the Dekhan. The revenues are for the most part collected by Nuffuck, measurement being seldom used here.

They enclose their fields and gardens with hedges of the zekoom tree, which is a strong defence from cattle, and makes the country almost impenetrable by an army. There are such abundance of mangoes and other fruit trees, that the whole country seems a perfect garden.

From Putten to Berodeh, the distance of 100 cofs, both sides of the road are lined with mangoe trees, whose fruit are remarkably large and

most delicious. There is one sort which is sweet whilst it is green. This soobah also produces abundance of very fine figs. Here are musk-melons in winter and summer, which continue in season for two months each time. Their grapes are indifferent. They have other fruits and flowers in abundance. The country is so much covered with fruit trees, that it is impossible to hunt. Here are many wild leopards.

The houses are for the most part covered with tiles, with walls of brick and chunam. Some build themselves large houses of stone, with cavities in the walls, to which they have private ways of entrance.

A great many people in this soobah ride in carriages drawn by oxen. It is famous for painters, carvers, and other handicraftsmen. They cut out letters in shells, and inlay with them very curiously. They also make beautiful inkstands and small boxes. They manufacture gold and silver stuffs, velvets, &c. And they imitate the stuffs of Turkey, Europe, and Persia. They also make very good swords, jembhers, kewpwehs, and bows and arrows. Here is likewise carried on a traffic in precious stones. Silver is brought hither from Room and Irak.

At first Putten was the seat of government, then Chumpaneer, and now Ahmedabad. This last is a large, well-formed city, situated upon the river Sabermutty. It lies in latitude 23 degrees. The situation is remarkably healthy, and you may here provide yourself with the productions of every part of the globe. There are two forts, on the outside of which is the town, which formerly consisted of 360 pooras (or quarters), but now only 84 are in a flourishing condition. In these are 1000 stone mosques,

mosques, each having two large minarets, and many wonderful inscriptions. In Poora Ruffoolabad is the tomb of Shah Alum, of Bokhara.

Putteweh is a town three cofs from Ahmedabad. Here is the tomb of Koteb Alum, the father of Shah Alum. It is built in a garden, with accommodations for people who have bidden adieu to the world. Over the sepulchre is a covering, about a cubit square, part of which is wood, another part stone, and the rest iron. And of this many wonderful stories are related.

At the distance of three cofs from Putteweh is a place called Sirgunj, where are the tombs of Sheikh Ahmed Khuteo and Sultan Ahmed, after whom Ahmedabad is named. Here also rest many of the Ghaurian Sultans. Here grows very fine indigo, which is exported to Room and other distant places.

At the distance of twelve cofs from Ahmedabad, stands the city of Mahmoodabad, founded by Sultan Mahmood. It contains many grand edifices, and is surrounded with a wall seven cofs square; at every half cof of which is erected a pleasure house, with an enclosure, in which are deer and other game.

The zemendar of Ider, who is named Narain Dofs, lives with such austerity, that his only food is grain, which has passed through oxen, and been separated from their dung; and this kind of aliment, the Brahmins consider as pure in the highest degree. This Narain Dofs is one of the principal chiefs of the Rahtore tribe; and he commands 500 cavalry and 2000 infantry.

The

The ports of Cambayet (Cambay) and Ghogeh are dependant upon this fircar. Ghogeh is a large port, well built, and inhabited by merchants of various kinds. Ships come to, and others are fitted out from this place. The cargoes of the ships are put into small vessels, called Tahwery, which transport them to Cambayet. At Kurry are very fine oxen, some of which are sold for three hundred rupees a pair and upwards, according to their beauty and speed.

Chalawareh formerly was an independent territory, containing 2200 villages, which extended 70 cofs in length and 40 cofs in breadth; and it had 10,000 cavalry, with the same number of infantry. Now it has 200 cavalry and 3000 infantry; is subject to the governor of Gujerat, and inhabited by the tribe of Chalah. Although now formed into four divisions, it is only reckoned as a single pergunnah of Ahmedabad. It has a great number of towns.

Putten has a stone fort and another of brick. It is situated in longitude $117^{\circ} 10'$, and latitude $23^{\circ} 30'$. It produces oxen that will travel 50 cofs in half a day. Here are manufactures of cotton cloths, which are transported to great distances.

Siddahpooor is a town on the banks of the Sirfooty, and is a great place of religious resort.

Beernagurgh, an ancient city, has in it three hundred idolatrous temples, each of which has a reservoir of water. The inhabitants are principally Brahmins.

Chumpaneer

Chumpaneer is a fort upon a lofty mountain, the access to which, for upwards of two coss, is exceedingly difficult, and there are gates at several parts of the defile. At one place they have excavated near sixty ells in length, which space is covered with planks, that can be removed when occasion requires. Here grow very fine fruits.

Sooret (or Surat) is an emporium. The river Tapti runs past it, and at the distance of seven coss from thence joins the sea. Raneer, which is situated on the opposite side of the Tapti, is a port dependent upon Surat. In ancient times, it was a large city. The ports of Kundery and Bulfar are also belonging to Surat. Here are very fine fruits, especially pine-apples. The followers of Zerdusht, when they fled from Persia, settled at Surat, where they practise the doctrine inculcated by the Zend, and its commentary the Pazend. They make use of sepulchres. From the liberality of his majesty's disposition, every sect exercises its particular mode of worship, without suffering the least molestation. Through the negligence of foobahdars and their officers, several of these firecars are in the possession of the Europeans; amongst the number are Dummun, Surjaun, Tarapoor, Mahum, and Buffy, which are cities and emporiums.

Beroatch has a fine fort; the river Nerbuddah runs past it, and then unites itself with the sea. It is a great emporium, to which the ports of Kawee, Cundhar, Bhalwut, and Bhigooreh also belong.

Near the town of Hanfoot is a park, abounding with deer and other game. It is situated on the banks of the Nerbuddah, measures eight coss in length, and four coss in breadth, is perfectly level, and continually covered with verdure.

Sircar

Sircar Surat was formerly an independent territory; the chief was of the Ghelote tribe, and commanded 50,000 cavalry and 100,000 infantry. Its length, from the port of Ghogeh to the port of Aramroy, measures 125 cofs; and the breadth, from Sindehar to the port of Diu, is a distance of 72 cofs. On the east lies Ahmadebad; on the north the territory of Cutch; and on the south and the west is the sea. The climate is healthy. Fruits and flowers are here in great plenty; amongst the former are grapes and musk-melons.

Surat is now formed into nine divisions, each inhabited by a different tribe.

The *First Division*, which is commonly called *New Surat*, had not been explored for a long time, on account of the thickness of the forests and intricacy of the mountains. A person was carried through it by accident, who informed others of his discoveries. Here is a stone fort, called Chunahgurrh, which was conquered by Sultan Mahmood, who built another stone fortress at the foot of it. Adhum is another fort, eight cofs distant from Chunahgurrh. It is situated upon a mountain, but is now abandoned, although it might easily be put into repair. In its vicinity is a fort upon the mountain of Kernal, and surrounded with many large springs. Maabidcheen and Bunder Goondyluckyat are two places in its neighbourhood. At the distance of a cof are two other places called Bunder. Behind Chunahgurrh is an island, called Syalkookh, being a square of three cofs, where grow various kinds of wild fruits, and the inhabitants are mostly of the Kookyan tribe.

Near the town of Nowgongshah is a river, called Bhader, which empties itself into the sea. The fish of this river are so delicate, that, if they

are exposed to the sun for a short time, they melt. At this town are to be procured very fine camels, and horses somewhat taller than those called Goote.

The *Second Division* is Putton. It is a large town, on the sea shore, and has a stone fort, in a plain. It is also called Putton Soomnaut.

The town of Owranah is situated at the distance of three cofs from the sea, and has a stone fort on a plain. Here are made good swords, near it being a well which sharpens any blade that is watered with it.

The source of the Nerbuddah, which is held very sacred by the Brahmins, is near Soomnaut. This city also is a great place of religious resort, as well as Beranjy and Gowreener. About four thousand years ago, in this neighbourhood, at a place situated between the rivers Burn and Sirfooty, there were assembled together an immense multitude of the Jadoon tribe, who, after sporting together, at length fought, and every soul of them perished in the conflict.

At the distance of half a cof from Putton Soomnaut, a person, named Bhalkateerut, came to Kishenteer, on the bank of the river Sirfooty, where, at the root of a Peepul tree, he threw himself into the river; and that spot is now called Peepulfir. Both these places are accounted holy. In the town of Moolmahadeo is a temple dedicated to Mahadeo, where, every year, on a certain day, there appears a bird called, in the Hindovy language, Beckh, somewhat smaller than a pigeon, with a blunt bill, and whose body is pied black and white; and, having perched and sported on the top of the temple, for a short time, it then falls down and dies.

The

The people of the town, who are assembled together upon this day, take up the bird and fumigate it with various perfumes, and from examining the marks of the bird, they can from thence predict whether, in the ensuing year, there will be plenty of rain, or a drought: a great degree of blackness promises rain, and on the contrary, a white plumage portends a drought. In this place they have three crops of jewar in a year. Near a place called Oonah are two springs of water, which they call Gungah and Jumnah. The water of these reservoirs bubbles up, and flows over. The fish of both these springs are said to have each three eyes, two in their proper place and one in the forehead.

Between Mangalore and Joorwar is a spot which is washed by the sea, but, on a certain day in the year, the water is quite fresh. The reason they assign for it is, that, in ancient times, a person being in want of Ganges water, a holy man directed him to this spot, where he found fresh water: and, to this time, on the same day every year, the water is fresh. The chiefs of these two divisions are rajpoots, of the Ghelote tribe, as are the other inhabitants: each chief commands 1000 cavalry and 2000 infantry, together with a number of Aheer (or cowherds.)

The Third Division. At the foot of the mountains of Sironj is a large city, now out of repair, although the situation is very desirable. Maabidcheen and the port of Ghogeh are dependant upon it. The island of Bium is also in this division: it is a square hill, of nine cofs, in the midst of the river, and formerly was the seat of government. The zemcendar of this division is of the Gowhil tribe, and commands 2000 cavalry and 4000 infantry.

The

The *Fourth Division* includes the ports of Meheweh and Telaja. The inhabitants are of the Waleh tribe. This division has 300 cavalry and 500 infantry.

The *Fifth Division* is Jugget, which is also called Daurka. Kishen came from Mehtra and dwelt at this place, and died here. This is considered as a very holy spot by the Brahmins. The island of Singhoodehar, which measures four cose square, is also reckoned in this division. Near Aramroy is an island 70 cose in circuit. Here is a spot mostly stone, half a cose in extent, from whence, when excavated, there issues out salt water on all sides. Mullick Jyaz, of the tribe of Khafeh Kyel, who was governor on the part of Sultan Mahmood Gujeratty, has excavated about a fourth part of it. The port of Aramroy is a very strong place, inhabited by the tribe of Badhil. This division has 1000 cavalry and 2000 infantry.

The *Sixth Division* has such large rivers, the mountains are so lofty, and the country in general so woody, as to be impervious for an army. It is inhabited by the tribe of Cheetore. It has 1000 cavalry and 2000 infantry.

The *Seventh Division* is inhabited by the Bagheyleh tribe, who command 200 cavalry and the like number of infantry.

Here are also many of the Kathy tribe, who are of the Aheer cast, and whose business it is to look after horses. Their military force is 6000 cavalry and the like number of infantry.

Some

Some people consider this tribe to be of Arabian origin. They are very sagacious, and extremely hospitable, and they will eat with persons of every religion. Many of them are exceedingly beautiful. When a Jagheerदार comes amongst them, they first exact an engagement that neither man nor woman of them shall be called to account for incontinency. In the vicinity of this tribe, on the banks of the river Doondy, dwell a tribe of Aheers, who are called Poorunjah, and command 3000 cavalry and the like number of infantry. They are perpetually at war with the tribe of Jam.

The *Eighth Division*. Here is a seaport called Jhanjeer, inhabited by the tribe of Watchee. This division has 200 cavalry and the like number of infantry.

The *Ninth Division* is inhabited by the Charun tribe. The Hindoos say that Mahadeo created, out of the sweat of his forehead, a human form, whom he called Charun, and gave him charge of his own ox. This Charun composed verses, sang the praises of Mahadeo, and revealed to mankind past and future events. This tribe, who bear his name, are his descendants. The greatest part of them employ themselves in singing hymns of celebration, and in reciting genealogies: and in battle they repeat warlike fables, to animate the troops. They are also famous for discovering secret things. Throughout Hindostan there is hardly a great man who hath not some of this tribe in his service. Here are 500 cavalry and 4000 infantry. There is also another tribe, called Bhawt, who at least equal the Charuns in animating the troops by martial songs, and in chronology excel them: but the Charuns are better soldiers. They say that Charun was created from the will of Mahadeo, and that Bhawt issued

issued from his spine; and wonderful stories are told of these miracles, the relation of which would cause prolixity.

Between Chalwarch, Sircar Ahmedabad, Putten, and Surat is a low tract of country, 90 cofs in length, and in breadth from 7 to 30 cofs, which is called Run. Before the commencement of the periodical rains, the sea swells and inundates this spot, and leaves it by degrees after the rainy season. When it becomes dry, great quantities of salt are manufactured there, the duties upon which are collected in the pergunnah of Chalawar. Ahmedabad is situated to the east of this tract of land. To the west of it is a very large separate territory, called Cutch, the length of which is 250 cofs, and the breadth 100 cofs. The territory of Sind lies to the west of Cutch. The greatest part of Cutch is composed of woods and uncultivated sands. Their horses are very fine, and are supposed to be of Arabian extraction. They have also remarkably good camels and goats. Their chief is of the tribe formerly called Jadown, and now named Charunjeh. The men are tall and handsome, and wear long beards. The military force of this country is 10,000 cavalry and 50,000 infantry. The capital city is Tahej, which has two strong forts, called Jhareh and Kuntkote. To the south of Tahej, on the Gujerat quarter, is a considerable zemeendar, named Jam, who is related to the rajah of Tahej. Sixty years ago, one Rawel, after a war of two months, drove him out of his country. He then settled in Sircar Surat, between the territories of Chatwah, Badhil, and Nowneel; and possessing himself of other choice lands, founded the city of Nowanagur, and his new-acquired country obtained the name of *Little Cutch*. Sutterfal, the present rajah, is his grandson. He has 7000 cavalry and 8000 infantry. This country is also famous

famous for camels and goats. The Mahommedan religion has prevailed here a long time.

Near to Merow and Mungreetch is a territory, called Pall, through which runs the river Mehindery. On the Gujerat side of this territory is an independent zemeendar, who resides at Doongurpoor. On the Malwah side of this country is Banwalch, whose chief is independent. Those two last mentioned chiefs have each 5000 cavalry and 1000 infantry; and they were both of the Seefoodyah tribe, and relations to the Ranna, but now the possessors are of another tribe.

In the vicinity of Sircar Putten is a country, of which Serowhy is the capital. The chief commands 1000 cavalry and 5000 infantry. He has a fort, on the top of a mountain, called Iyugurh, encompassing twelve villages, with great plenty of water and pasturage. There is also another territory, situated to the east of Nudcebar, to the north of Mendow, to the south of Madowt, and to the west of Chumpancer, measuring 60 cote in length and 40 in breadth. The chief is of the Chowhan tribe, and his capital is Almyohan. Here are many wild elephants. The military force is 600 cavalry and 15,000 infantry.

Between the fircars of Surat and Nuderbar is a mountainous country, well inhabited, called Buglana. The chief is of the Rahtore tribe, and commands 3000 cavalry and 2000 infantry. Here are apricots, apples, grapes, pine-apples, pomegranates, and citrons in great perfection. Buglana has seven forts, of which number Mowleer and Saleer are exceedingly strong.

Between

Between fircair Nadowt and Nuderbar is a hilly country, meafuring 50 cofe in length, and 40 cofe in breadth. It is inhabited by the Gowhil tribe of rajpoots. At prefent the management of public affairs is in the hands of one Tewary, a Brahmin; and the rajah, who poffeffes nothing but the name, refides fometimes at Rajpeeplah, and fometimes at Ghoolwa. He has 3000 cavalry and 7000 infantry. The water of the latter place is very bad; but there is produced very good rice and honey.

Gujerat contains nine fircairs, fubdivided into 198 pergunnahs, of which 13 are ports. The amount of revenue is 43 crore, 68 lacks, 2301 dams; together with 1 lack, 62,628½ dams of port duties. The whole being equivalent to ficca rupees 1,096,123—3—11.

The meafured lands, (befides Surat, which is paid by eftimate), amount to 1 crore, 69 lacks, 36,377 beegahs, and 3 bifwahs; out of which 4 lacks, 20,274 dams are Seyurghal.

This foobah has 67,375 cavalry and 8900 infantry.



A fummery History of the Kings of Gujerat.

IN the books of the Hindoos it is written, that in the year 802 of the æra of Bickermajeet, correfponding with A. H. 154, Bunfraj was the firft king who made Gujerat an independent monarchy, which happened after the following manner: Rajah Sirry Bhowrdeo, who reigned in Kinoje,
put

put to death one of his subjects, named Samunt Singh, for being of a base and turbulent disposition, and then plundered his family. The wife, who was pregnant, fled into Gujerat, and there in the wilds was delivered of a son, who is this Bunfraj. By chance Syeldeo, a hermit of Owjain, happening to pass that way, took compassion upon the woman, and gave the child in charge to one of his pupils, who carried him to Radhunpoor, where he was brought up. When he came to manhood, he associated himself with a gang of highway robbers, whose number increasing, they at length seized the royal treasure which was going to Kinoje. Chumpa, a market-man, was one of his confederates, and they raised and disciplined troops, by whose means Bunfraj was enabled to establish himself in the kingdom of Gujerat in the fiftieth year of his age. Putten is one of the cities that he founded. It is related that, being in doubt where to fix the seat of his government, one Anhul, a cowherd, said, "I have seen a place, such as you desire, which I will discover, upon condition that you call it after my name." Upon the rajah promising to do so, Anhul directed him to the spot, adding, "such is the superior excellency of every thing produced here, that a dog, who came from another country, attacked a hare of this place, who by the exertion of her strength overpowered the dog, and set herself free." The rajah having founded a city here, called it after the cowherd Anhulpoor. The astrologers have predicted that this city shall be destroyed, when there shall have elapsed, from the day of its foundation, 2500 years, 7 months 9 days, and 44 ghurries. It was founded on Sunday the fifth of Soodder Shukulputch, in the month of Byfack, of the year of Bickermajeet 802, after sunrise 22 ghurries and 45 puls. After a long course of time, the reason for its name having been forgotten, it was called Nehrwalch; and, lastly, on account of the excellency of the soil, Putten, which in the language of that country signifies *chosen*.

Rajah Samunt Singh gave his daughter in marriage to Sirrydunduck Soolunky, a descendant of the rajahs of Dehly. She became pregnant by him, and died in labour ; but the child was taken alive out of her womb. The moon happening then to be in the 16th stage, which the Hindoos call Mool, the child was, from that circumstance, named Moolraj. His maternal grandfather, Samunt Singh, educated him as his own son. When he was arrived at manhood, Samunt, in a fit of inebriation, abdicated the kingdom in his favour, but when he recovered his senses, denied the fact. Moolraj engaged in a confederacy some wicked people, by whose means he slew his benefactor, and assumed the kingdom.

During the reign of Jamund in A.H. 416, or A.B. 1064, Sultan Mahmood Ghuznevy conquered Gujerat, and, in consideration of a certain annual tribute, placed upon the throne a descendant of the ancient rajahs, and then returned by the way of Sind, carrying captive with him, by the desire of the new monarch, another prince of the same family. Some time after, the new king, either through prudence or dread, desired the Sultan to send back the captive prince. When he was arrived near Putten, the king went out himself to meet him, apprehensive that otherwise designing people might insinuate themselves into his friendship, and occasion mischief. Accidentally the very day that they met, the king fell asleep under a tree, when a wild beast, or bird, plucked out his eyes. Since, according to the laws of the land, a person who was blind could not hold the kingdom, his troops seized him, and in his stead raised to the throne him who had before been prisoner.

Kemaderpaul Soolunky, from the dread of losing his life, made choice of a private station, during the reign of Jy Singh. But at the death of Jy Singh

Jyasingh he obtained the kingdom, which he extended by conquest. He was poisoned by Ajeelpaul, who succeeded him.

Luckmool dying without issue, the nobles elected a king out of the Bagheyleh tribe. In the reign of Rajah Kurren, the army of Sultan Allaheddeen conquered Gujerat, when the rajah fled into the Dekhan. Before this period, Moozeddeen Sam, and Kotebeddeen Ibek, had made incursions into Gujerat, but it had never till now been annexed to the empire of Dehly.

Sultan Mahommed, son of Feeroz, appointed viceroy of Gujerat Nizam Mustuckrej, called also Rasty Khan; but he proving oppressive to the people, the Sultan dismissed him from the office, and nominated in his stead Zuffer Khan, son of Wejeeh ul Mulk Tanick, who, from being a Brahmin, had embraced the Mahomedan religion. Upon this Nizam rebelled, and was killed. At the death of Sultan Mahommed, the empire of Dehly was in some confusion, when Zuffer Khan made choice of retirement, and Tatar Khan, the son of Nizam, made himself king of Gujerat, and marched towards Dehly, but was poisoned on the way. Hereupon Zuffer Khan caused the Kotbah to be read, and coin to be struck in his own name, assumed the title of Sultan Mozuffer, and thus Gujerat became again an independent kingdom. Tatar Ahmed, one of his grandsons, put him to death, and got possession of the throne. He built the city of Ahmedabad. During a feast, when every one was unsuspicious of danger, he put to death twelve paternal uncles, thus sinning past forgiveness. However he governed the kingdom with justice and munificence.

Daoud was put to death on account of his tyranny, and the kingdom
conferred

conferred upon Futteh Khan, son of Mahommed Shah, who assumed the title of Mahmood: he was a very good prince. Mullick Shaban, styled Amad ul Mulk, was of the utmost service to Mahmood; but some evil-minded people, jealous of his exaltation, contrived to estrange the king's mind from him, by artful insinuations, hoping thereby to deprive him of his life. The Sultan, from the dread of being dethroned, ordered Amad ul Mulk into confinement, and was very near putting him to death. But Mullick Abdullah, the master of the elephants, who was admitted to conferences with the king, discovered to him the plot, and convinced him of the innocence of Amad ul Mulk. The king contrived means to set him at liberty, which so alarmed those who had aimed at his destruction, that they immediately took up arms. On the part of the king were the Kasseh Khyel (a tribe of Pattans) the slaves of the palace, and the master of the elephants, which animals were of great service in the engagement. At length the rebels were defeated, upon all of whom proper punishments were inflicted.

When Sultan Mahmood died, his son Mozuffer, with the assistance of the nobility, reigned under the title of Sultan Mozuffer, and proved a good prince. Shah Seffy, of Ispahan, sent him presents of the curiosities of Persia, and they contracted together a strict friendship. Upon the death of Sultan Mozuffer, his son took the title of Secunder, and mounted the throne, but Amad ul Mulk, forsaking the paths of virtue, soon put him to death, and in his stead raised to the kingdom his brother Nusseer. The nobles, displeased at these practices of Amad ul Mulk, fought to destroy him secretly. He then applied for succour to our late emperor, and promised that if he would afford him assistance and establish Nusseer in the kingdom, he would cede to him the port of Deeb, with a present of a crore
of

of tungahs. But his majesty, disapproving his conduct, rejected the proposal. At this interval the Babiyan tribe invited to the throne Sultan Bahader, son of Sultan Mozuffer, who thereupon came from Dehly, and obtained the kingdom, with the consent of the nobility. His brother, envying his promotion, fled to the court of Sultan Ibraheim at Dehly, but did not meet with any encouragement. The Omrahs of Jownpoor invited him to be their chief; but when he intended to have gone there, his friends wrote him letters dissuasive from that purpose, and calling him to Gujerat. He consented to their proposal, went to Gujerat, and obtained the kingdom, which he governed with honour to himself, and happiness to his subjects. But he imprudently entered upon a war with our late emperor, and was defeated in battle. When he died, the Omrahs of Gujerat read the Kotbah, and struck coin in the name of Meeran Mahommed, king of Khandees, nephew of Sultan Mozuffer, and who had appointed him his heir: but he died soon after his arrival in Gujerat. Then Mahommed, grandson of Sultan Mozuffer, who had been prisoner at Pyawel, was raised to the throne. But one Burhan, a wicked wretch, entering into a confederacy, slew him, together with some of his nobles, and placed on the throne Rezee ul Mulk, of the family of the first Ahmed, under the title of Sultan Ahmed; but Burhan enjoyed all the power. When Sultan Ahmed came of age, Etahmad Khan slew him in the house of one of his generals, and in his stead placed on the throne another minor, whom he declared upon oath to be the son of Sultan Mahmood; and he gave him the title of Sultan Mozuffer. Etamad Khan had the entire command of the kingdom, till our august monarch annexed it to the empire.

TABLES

Of the Princes who have reigned in the Soobah of Gujerat.

TABLE I.

The Family of Bunsraj, seven Princes, reigned 196 years.

Years.				Years.			
Bunraj	-	-	60	Behirfingh	-	-	25
Jowgraj	-	-	35	Refhadut	-	-	15
Bheemraj	-	-	25	Samunt	-	-	7
Bhowr	-	-	29				

TABLE II.

Ten Princes, of the Soolunkhy Tribe, reigned 244 years,

Ys. Ms.				Years.			
Moolraj Soolunkhy	-	56	0	Kurrun	-	-	31
Jamund	-	13	0	Jyfingh, also called Sudhraj			50
Beyfer	-	0	6	Kemaderpaul	-	-	23
Durlebh	-	11	6	Ajiepaul	-	-	3
Bheem	-	42	0	Luckhmool	-	-	8

TABLE

TABLE III.

Six Princes, of the Bagheyleh Tribe, reigned 126 years.

Ys. Ms. Ds.					Ys. Ms. Ds.				
Birdmool	-	-	12	0 0	Arjun Deo	-	10	0 0	
Beildeo	-	-	34	6 10	Sarung Deo	-	21	0 0	
Bheem	-	-	42	0 0	Kurrun	-	6	10 15	

TABLE IV.

Fourteen Mahommedan Princes, reigned about 160 years.

								Ys.	Ms.	Ds.
Sultan Mahommed	-	-	-	-	-	-	-	3	8	16
Sultan Ahmed	-	-	-	-	-	-	-	32	6	20
Mahommed Shah	-	-	-	-	-	-	-	7	9	4
Kotebeddeen Ahmed Shah	-	-	-	-	-	-	-	7	0	13
Daoud Shah	-	-	-	-	-	-	-	0	0	7
Mahmood Shah, son of Mahommed Shah	-	-	-	-	-	-	-	55	1	4
Sultan Mozuffer	-	-	-	-	-	-	-	14	9	0
Sultan Secunder	-	-	-	-	-	-	-	0	10	16
Nuffeer Khan, brother of Secunder	-	-	-	-	-	-	-	0	4	0
Sultan Bahader, son of Sultan Mozuffer	-	-	-	-	-	-	-	11	9	0
Mahommed Shah, nephew of Sultan Bahader	-	-	-	-	-	-	-	0	1	15
Sultan Mahmood, grandson of Sultan Mozuffer	-	-	-	-	-	-	-	18	2	& some days.
Sultan Ahmed, of the family of Sultan Ahmed I.	-	-	-	-	-	-	-	-	8	months.
Sultan Mozuffer.	-	-	-	-	-	-	-	-	-	12 years & something more.

THE

THE SOOBAH OF AJMEER.

IT is situated in the second climate. The length, from Bekhur and the dependencies of Umbeer to Beykaneer of Jelmeer, is 168 cose; and the breadth, from the extremity of Sircar Ajmeer to Banfwareh, includes 150 cose. On the east lies Agra; on the north, part of Dehly; it has Gujerat on the south; and Deybalpoor of Multan confines it on the west. The soil of this soobah is sandy, and you are obliged to dig to a great depth before you come at water, so that the success of the harvest depends entirely upon the periodical rains. Their winter is temperate; but the summer is intensely hot. The spring harvest is very inconsiderable. Jewary, lehderah, and mowth, grow here in plenty. The revenue is in general a seventh or an eighth of the produce of the harvest; little being paid in ready money.

The common people live in houses with pitched roofs, built of bamboos and straw.

To the south are mountains; and this soobah abounds with strong holds. This soobah is composed of Meywar, Marwar, and Hadowty.

Meywar contains ten thousand villages; and the whole of sircar Chitore is dependant upon it. It is 40 cose long, and 30 broad, and has three very celebrated forts, viz. Chitore, Cowmblere, and Mandel. The governor of the soobah resides at Chitore. In Chowra, a dependancy of Gowkondch, is an iron mine. In Jainpore, and some places dependant upon Mandel, are copper mines. The present possessors of these lands

are native zemeendars, who anciently were named Ravel; but for a long time past are called Ranna. They are of the Ghelote tribe, and consider themselves to be descendants from Noorhirvan. One of their ancestors, meeting with misfortunes in his own country, came to Berar, and at length became chief of Bernaleh. Eight hundred years prior to the date of this book, Bernaleh was plundered, and many of the inhabitants fell in battle. During the confusion, one Patta, an infant, was carried by his mother from that scene of distress to Meywar, and received protection from Rajah Mundeelck Bheyl. When Patta was grown up to manhood, he followed the occupation of a shepherd, and his skill in hunting was such that the fame thereof recommended him to the rajah, who at length made him one of his court and his confident. Upon the death of the rajah, four of his brother's sons disputed the kingdom with each other. At last they unanimously agreed to resign their several pretensions to the rajahship in favour of Patta; but he then refused to accept of their offer. Through some accident, blood issued from a finger of one of the brothers, and he immediately applied it to Patta's forehead, and drew upon it a *kesheh**; and the other brothers concurred in this election. This custom of drawing a *kesheh* with human blood, upon the forehead of him whom this tribe acknowledge for their rajah, obtains to the present time. When Patta found himself firmly established in the rajahship, he ungratefully put to death the four brothers, who had been the cause of his exaltation. It is related, that some time before Patta obtained the rajahship, one day passing through a desert, he was going to draw his bow against Herbunj, the hermit, mistaking him for some wild animal; but upon the hermit calling out, he stopped his hand, and ran to him, to ask forgive-

* A mark which the Hindoos make upon their foreheads, usually with clay, at the time of prayer: and which will be fully described afterwards.

nels for what he was about to have done. After this he frequently went to visit Herbunj, who one day predicted his preferment. Many wonderful stories are told of those adventures. As Patta settled in the village of Seefoodeeah, this tribe is so called; and because that he was at first educated by a Brahmin, he is also styled the Brahmin.

When Rawel Rutten Sein died, Arfee, his son-in-law, was raised to the rajahship; and they gave him the title of Ranna. The present Ranna Omra is the tenth in lineal descent from Arfee. Their names are as follows: Jemeer, Salakha, Sokul, Goonha, Roymul, Sanka, Owdyfingh, Pertaub, and Omra.

Ancient historians relate that Sultan Allaheddeen Khuljee, king of Dehly, hearing that Rawel Rutten Sein, rajah of Meywar, was possessed of a woman of incomparable beauty, sent a person to demand her. Rutten Sein refused his consent; upon which the Sultan led an army, to force him to compliance. The fort of Chitore was besieged for a long time, till Allaheddeen, being convinced that he could effect nothing by force, had recourse to artifice, and offered peace. The rajah readily acquiesced, and invited him to be his guest. The king went to Chitore with a hundred chosen followers, accompanied by three hundred soldiers habited like common attendants. The interview had at first every appearance of cordiality; but the king and his party, watching their opportunity, seized the rajah; and before his troops could assemble for his relief, carried him off to their camp. The rajah was put into confinement, and the king took, what he thought, effectual measures for obtaining his beloved. The rajah's family entreated that he would not ill treat their prince, and wrote letters, with assurances, that not only the beauty whom he sought, but many

many others, should repair to his presence. The Sultan, being quite delighted with his flattering prospects, treated the rajah in a favourable manner. Seven hundred soldiers having placed themselves in women's doolees, set out from Chitore for the camp of Allaheddeen, and sent news on before, that the ranny was coming to his presence, attended by a great number of handmaids. When they were come to the camp, they sent word that the ranny wished to speak with the rajah, previous to her going to the sultan's apartments. The sultan being thrown off his guard, permitted the rajah to visit her. The soldiers instantly seized the opportunity, threw off their disguise, and bore away their prince. The rajpoots, who were placed at different stations, fought manfully, and before the rajah reached the fort many were slain. The Chowhan tribe had the defence of the last stage, which they supported with the utmost valour, till the rajah was safely returned to Chitore. Thus the sultan being able to effect nothing, returned to Dehly. He, however, soon came again with the same intentions, and returned with the same success as before. But Rawel was so much disheartened by these repeated incursions into his country, that he at length resolved to go himself to the sultan, and court his friendship. The interview was contrived by a base mediator, to be at the distance of seven coss from Chitore; where the sultan, in a cowardly manner, had the rajah put to death.

At the breaking out of these troubles, the nobles raised to the rajahship, Rawel Arfee, the son-in-law of their late prince. The sultan renewed the siege of Chitore, and conquered it. Arfee was killed defending the place, and all the women destroyed themselves with fire. Jemeer, the son of Arfee, fled from the field of battle, and settled in the mountainous parts of Meywar. When Sultan Mahommed Jownee gave the government

government of Chitore to Maldeo Chowhan, the rajah of Jalore, all his endeavours to repeople the country were in vain, till he sent for Jemeer, and made him his son-in-law; when, through his means, the country was restored to a state of prosperity. After the death of Maldeo, all his sons were murdered by Jemeer, who made himself rajah. This division has sixteen thousand cavalry, and forty thousand infantry. But the zemendars of Meywar possessed themselves of many other lands, so that Sanka had eighteen thousand cavalry and a considerable force in infantry.

Marwar is in length 100, and in breadth 60 cofs. Sircars Ajmeer, Jewdehpoor, Sirowhy, Nagore, and Beykaneer, are dependent upon it. The Rathore tribe have inhabited this division for ages past. When Moozeddeen Sam had conquered Rajah Pithora, he next turned his arms towards Jychund, the rajah of Kinoj, who, in attempting to escape, unfortunately perished in a boat in the Ganges; and his family were all driven out of the country. Seeka, his brother's son, who was at that time at Shumabad, fell in battle, together with many of his troops. His three sons, named Sooteek, Afhotahma, and Bawej, set out for Gujerat, but settled at Pelly near Soochet. In this city resided a number of Brahmins, who frequently suffered oppressions from the tribe of Munneyeh. It happened just at this time, that this tribe were making their depredations, but they were valiantly opposed by the three brothers, and at length defeated. The Brahmins, in return, loaded the young heroes with rich presents, and treated them with very great respect. At length their reputation and power became so great, that they were enabled to attack the tribe of Gohil, and possess themselves of the territory of Coombhir. This conquest added greatly to their wealth and renown. Sooteek made an incursion upon the tribe of Munneyeh, and seized from them the district of Ider.

Bawej

Bawej drove out the tribe of Gooly from Boglana, and Afhootahma established himself in Marwar; and to this day his descendants inhabit that country.

The affairs of the descendants of Afhootahma went on prosperously; and Maldeo, who was after him, the sixteenth in lineal descent, was so powerful a prince, that he was near proving an overmatch for Sheer Khan. Here are many forts, of which the following are the most famous, viz. Ajmeer, Jewdehpoor, Beykaneer, Jelmeer, Amerkote, and Jyugurh.

Hadowty, called also Sircar Nagore, is inhabited by the Hadeh tribe.

This soobah contains seven fircars, subdivided into 197 purgunnahs. The measured lands are 21,435,961 beegahs, and 7 biswahs. The amount of revenue is 22,841,507 dams; out of which 2,326,336 dams are Seyurghal. It has 86,500 cavalry and 347,000 rajpoot infantry.

THE SOOBAH OF DEHLY

IS in the third climate. The length, from Pulwul to Lodyaneh upon the banks of the Sutulej, is 165 cose; and the breadth, from fircar Rewary to the mountains of Kemaoon, measures 140 cose; and again, from Hissar to Khyzirabad, it is 130 cose broad. On the east lies Agra; on the north-east quarter is Khyerabad in the soobah of Oudh; to the north are mountains; on the south the boundaries are Agra and Ajmeer; and Lodyaneh confines it on the west. The principal rivers are the Ganges and

and the Jumna, both of which have their sources in this foobah. Here are also many lesser streams, and amongst them the Kenkher (vul. Cagger). The climate is very temperate. Most of the lands are inundated during the periodical rains. Some places produce three harvests in a year. Here grow most of the fruits of Persia, Tartary, and Hindostan; and there are a great variety of flowers. In this foobah are many grand buildings, of stone and brick; and here are to be procured the productions of every part of the globe.

Dehly is a very ancient city, which was formerly called Inderput. It is situated in long. $114^{\circ} 38'$, and lat. $28^{\circ} 15'$. Some place this foobah in the second climate, making it to begin from the southern mountains; but the latitude shows that they are mistaken. Sultan Kotebeddeen, and Sultan Shumseddeen, both resided in the fort built by Rajah Pithowra. Sultan Ghiaffeddeen Baleen erected another fort, containing many magnificent buildings; and he made it a law, that any criminal, who took refuge in it, should escape punishment. Moezeddeen Kaicobad built another city, called Gunglookhery, which is situated on the banks of the Jumna. Emeer Khofru, in his poem entitled *Kerain Affaadain*, celebrates this city. Here is the sepulchre of the late emperor, which is a very sublime edifice. Sultan Allaheddeen founded a new city and fort, which is called Sirry. Towghluckabad was founded by Sultan Towghluck. His son, Sultan Mahommed, built another city, with a palace, in which is a very high building. In this palace are a thousand marble pillars. Sultan Feeroz also founded a large city, and named it Feerozabad. He dug a canal from the Jumna to this city, near to which the water passes. At the distance of three cofs from Feerozabad, he built another palace, to which he gave the name of *Jehanama* (the director of the world.) The

late emperor built the fort of Inderput, and called it Deenpenah, or, *the asylum of religion*. Sheer Khan destroyed the city of Dehly, founded by Allaheddeen, and built another; but now this new Dehly is for the most part in ruins. Here are many sepulchres, among which are the following of religious persons, viz. Kajah Kotebeddeen Ooshy; Sheikh Nizameddeen Oulya; Sheikh Nuffureddeen Mahmood, Cheragh Dehly; Mullickyar Purren; Sheikh Saleh; Mullick Kobeer Oulya; Molana Mahommed; Hajy Abdulwaheb; Sheikh Abdullah Koreishy; Sheikh Shums Owta; and Emeer Khofru. Here are also interred the following princes, viz. Sultan Shahabeddeen Ghowry; Sultan Shumfeddeen; Sultan Nuffeereddeen Ghazi; Sultan Ghiaffeddeen; Sultan Allaheddeen; Sultan Koetebeddeen; Sultan Towghluck; Sultan Mahommed Adel; Sultan Feeroz; Sultan Bhelole; and Sultan Secunder Lowdy. Also many, who are now living, have built sepulchres for themselves, in the midst of pleasant gardens. On the mountain of Islamabad is a very deep spring, of hot water; it is called Purbhafs, and is a great place of Hindoo worship. Puffoo, one of the nobles of Rekheyfir, made a very deep excavation in this mountain, of three beegahs extent, and which he dedicated to religious purposes; it remains to this day in it's original state, and is a proof of the antiquity of this city.

Budawun is an ancient city, in which are the tombs of many faints.

A part of the northern mountains of this soobah is called Kamaoon, where there are mines of gold, lead, silver, iron, copper, orpiment, and borax. Here are also found abundance of musk-deer, ketafs-cows, silk-worms, falcons of various kinds, goot-horfes, and plenty of honey.

The

The rhinoceros is frequently hunted in fircar Sembhel. This animal resembles a small elephant without a proboscis. It has a horn in his forehead, which he uses offensively against other animals. Of his skin are made shields, and his horn is applied to the ends of bows, where the string is fastened. In the city of Sembhel is a Brahmin place of worship, called Hurmundel, and here the tenth Owtar will make his first appearance.

Hanfy is an ancient city, where reposes Sheikh Jemal, the successor of Sheikh Fereed Shucker Gunj.

Near the town of Sehnah is a spring of hot water, upon a mountain. This certainly is occasioned by a mine of brimstone.

Hiffar was founded by Sultan Feeroz; he dug a canal which brings the water of the Jumna near the city. A Derveish predicted his accession to the throne, and at the instance of this Derveish he dug the canal. This canal passes near the town of Sirfa; and loses itself in the lake Bhedar, in a wonderful manner, and of which many strange stories are related. Hiffar has very few rivers; and in order to make wells, they are obliged to dig to a great depth.

Schrind is a famous city, where are the delightful gardens of Hafez Rekhneh.

Tahnefir is held sacred by the Hindoos. The river Sirfutti, to which the Hindoos pay great adoration, runs near it. In its vicinity is a lake, called Koorkhet, to which people come from far to pay their adorations,
and

and to bestow charity. This was the scene of the war of the Mahabarut, which was carried on in the latter end of the Duaper Jowg.

The city of Huftnapoor was the residence of Rajah Behrut, a prince renowned for his justice, and love of his subjects. In return for his virtues, heaven continued the throne in his family for a long succession of years. Rajah Koor was the eighth monarch in lineal descent from Behrut, and the lake Koorkhet is named after him. Then, after six descents, reigned Chutterbeerj. Of him were born two sons, one named Dhertrafter, and the other Pundoo. Dhertrafter had one hundred and one sons, the eldest of whom was Durjowdhen. The hundred and one brethren are called the Kowrewan. Pundoo had five sons, viz. Jewdishter, Bheemfein, Arjun, Nekul, and Sehdeo, and those are called the Pundoowan. Pundoo succeeded to the kingdom, because his elder brother, Dhertrafter, was blind. However, upon the death of Pundoo, Dhertrafter was made king, but Durjowdhen possessed all the power; and dreading that the government might pass into the family of the Pundoowan, contrived means to destroy them. Dhertrafter, to put an end to the feuds which were increasing daily, built the city of Narnaweh for the residence of his nephews. Durjowdhen, who had workmen devoted to his will, contrived that, in the palace where the Pundoowan were to have dwelt, there should be hidden pitch and other combustible materials, which, at a fit opportunity, was to have been set on fire to destroy them. But if God be for us, what availeth the machinations of the enemy? In short, the Pundoowan, after having entered the house, discovered the plot, set fire to the combustibles themselves, and departed to a desert spot, so secretly, that nobody knew what had befallen them. It happened that the fire consumed a woman and her four sons, whose house adjoined to the palace. Durjowdhen, mistaking

taking their allies for those of the Pundoowan, was perfectly satisfied, and gave a feast upon the occasion. The Pundoowan, after having encountered various adventures, came forth from the deserts to the city of Cumpela. Here they soon became renowned for their valour and munificence; but they took care to conceal their family and name from every one. But when Durjowdhen heard every circumstance concerning them, he began to entertain suspicion of having been deceived in the accounts of their destruction. At length, having learnt the truth, he professed to be rejoiced at the discovery, and having invited them to court, he there gave up to their dominion one half of his kingdom, including Dehly; and reserved for himself the other half, of which Huftnapoor was the capital. Jewdishter, the eldest of the Pundoowan, proved very fortunate, and with the assistance of his brethren, made conquest, till at length even some of the Kowrewan joined them. Durjowdhen, filled with envy thereat, made a feast, and, under the false appearance of friendship, invited the Pundoowan to partake of it; when, having engaged them to play at the game of chowper, he, by the means of false dice, won from them all that they possessed. For the last stake it was proposed, that if the Pundoowan won, all they had lost should be restored to them; and provided Durjowdhen proved conqueror, the Pundoowan were to quit all inhabited places, and wander in the deserts for the space of twelve years, in the dress of beggars; that, after the expiration of this term of absence, when they returned to society, they should so conceal themselves for another year, that nobody should be able to discover them; or, in case they should be found out, they were to return to the deserts again for twelve years more. The Pundoowan, unsuspecting of any fraud, accepted the proposal, and were again duped by Durjowdhen's false dice.

The

The Pundoowan faithfully fulfilled their part of the agreement; but, at their return, Durjowdhen treated them with such cruelty, that although they offered to be satisfied with the possession of five villages, he refused them, and made preparations for war, fixing upon a spot near the lake Koorkhet for the field of battle. But since the reward of deceit is disappointment, Jirjowdhen and his adherents were slain, Jewdishter obtaining the victory, after having fought for the space of eighteen days.

This war happened in the end of the Duaper Jowg, one hundred and five years prior to the commencement of the Kul Jowg, being 4831 years anterior to the fortieth year of the present reign.

It is said, that in this war the army of the Koorewan consisted of eleven kooney, each kooney being twenty-one thousand eight hundred and seventy men mounted on elephants; together with the like number of charioteers; besides sixty thousand three hundred and ten cavalry, and one hundred and nine thousand, three hundred and fifty infantry. Out of this immense multitude of forces on one side, and the troops of Jewdishter on the other, only twelve persons survived the slaughter, of which number four were of the army of Jirjowdhen, who fled from the field of battle, and implored protection from Jewdishter. These four were, 1. Keerpacharij, a Brahmin, who had been preceptor to both the Kowrewan and the Pundoowan. 2. Afshotahman, who had also exercised the same office. 3. Keerut Birman, of the Jadown tribe. 4. Sunjeey, who, notwithstanding his renown for wisdom and learning, drove the chariot of Dhertrashter. The other eight survivors were of the Pundoowan army, viz. the five Pundoowan brothers; Satick, of the Jadown tribe, renowned for valour; Hujtush, who

was Jirjowdhen's brother by another mother; and Kishen, whose fame is too universal to render necessary any account of him here.

Summarily, Jewdishter, after gaining this victory, reigned thirty-six years. Then his righteous disposition made him despise the perishable vanities of this world, and seek for retirement, accompanied by his brothers.

The history of this war is related most circumstantially in the Mahabarut, comprised in one hundred thousand couplets. By the command of his majesty it has been translated into the Persian language, and entitled *Rezemnameh* (or the book of war).

The history of the Mahabarut is divided into eighteen purbhs, or books, containing as follows: 1st Purbh, the history of the Kowrewan and Pundoowan. A table of contents. 2d Purbh, Jewdishter sends his brother to make conquests. The sacrifice called Raj Sewey. The Kowrewan make a feast for playing at dice, &c. 3d Purbh, the departure of the Pundoowan to the deserts; their adventures. 4th Purbh, the Pundoowan return to the city of Beratt, without discovering themselves. 5th Purbh, the Pundoowan discover themselves; appoint Kishen mediator between them and the Kowrewan; Jirjowdhen rejects their proposal. Both armies arrive at Koorkhet. Preparations for battle. 6th Purbh, the first battle, which continued for ten days. Beekhum is wounded; and many of the sons of Dhetrafhter slain. 7th Purbh, Jirjowdhen holds a council of war, and appoints Derown his general, who is afterwards slain. A description of the battle, which lasted five days. 8th Purbh, a description of the battle

battle of two days. Jirjowdhen appoints for his general Kurren; the heroic exploits of Kurren. The flight of Jewdishter. The death of Kurren by the hands of Arjun, on the second day's encounter. 9th Purbh, Sul appointed general; his astonishing strength; is slain. Jirjowdhen hides himself in a reservoir. He dies, with many heroes of his party. 10th Purbh, the conclusion of the war. Keerutpirman, Keerpacharej and Ashotaman, join Jirjowdhen upon the field of battle, whilst he has remains of life. They propose a sally upon the enemy at night. 11th Purbh, lamentations of the women on both sides. Gundhary, the mother of Jirjowdhen, curses Kishen. 12th Purbh, the transactions of Jewdishter after the victory. Wishes to resign his kingdom, and retire from the world; but is comforted and dissuaded from his intention by the advice of Byafs, Kishen, and Beekhum. This book contains sublime maxims of religion and morality, with wise rules for the government of a kingdom. 13th Purbh, Beekhum's advice to Jewdishter. In my opinion these two last books might better have been comprised in one, as they both contain the advice of Beekhum to Jewdishter. And I think that the 9th purbh ought to have been divided into two; one to have consisted of the history of Sul, and the other to have contained the description of the death of Jirjowdhen*. 14th Purbh, Dhertrashter, Gundhary his wife, and Koonty the mother of the Pundoowan, go into retirement. 16th Purbh, the destruction of the tribe of Jadoon. 17th Purbh, Rajah Jewdishter, with his brother, retire from the world: sink into a bed of snow. 18th Purbh, description of the ascension of Jewdishter into heaven in his own body, and an account of the dissolution of the bodies of his brethren. The conclusion, called Herbuns, contains the history of the Jadoowan tribe. Although in this work there are found

* In the course of the history, he is indifferently called Jirjowdhen and Dhurjowdhen.

										Ys.	Ms.	Ds.
Bitchraj	-	-	-	-	-	-	-	-	-	21	2	13
Beck	-	-	-	-	-	-	-	-	-	22	3	16
Rekhpaul	-	-	-	-	-	-	-	-	-	21	6	5
Sookpaul	-	-	-	-	-	-	-	-	-	20	4	4
Gopaul	-	-	-	-	-	-	-	-	-	18	3	15
Selekhen	-	-	-	-	-	-	-	-	-	25	10	2
Jypaul	-	-	-	-	-	-	-	-	-	16	4	13
Koonwerpaul	-	-	-	-	-	-	-	-	-	29	3	11
Anungpaul	-	-	-	-	-	-	-	-	-	29	6	18
Bejfal	-	-	-	-	-	-	-	-	-	24	1	6
Mehetfal	-	-	-	-	-	-	-	-	-	25	2	23
Akfal	-	-	-	-	-	-	-	-	-	21	2	15
Peert-hy Raj	-	-	-	-	-	-	-	-	-	22	2	16

TABLE II.

Seven Princes, of the Family of Bil Deo, reigned 83 years and 7 months.

										Ys.	Ms.	Ds.
Bil Deo Chowhan	-	-	-	-	-	-	-	-	-	6	1	4
Amer Gungoo	-	-	-	-	-	-	-	-	-	5	2	5
Khirpaul	-	-	-	-	-	-	-	-	-	20	1	5
Soomer	-	-	-	-	-	-	-	-	-	7	4	2
Jahir	-	-	-	-	-	-	-	-	-	4	4	8
Nag Deo	-	-	-	-	-	-	-	-	-	3	1	5
Pithowra	-	-	-	-	-	-	-	-	-	48	5	1

TABLE

TABLE III.

*Eleven Princes, of the Ghuarian dynasty, reigned 96 years, 6 months,
and 8 days.*

	Ys.	Ms.	Ds.
Sultan Moezeddeen Sam	14	0	0
Kotebeddeen Ibek	4	0	0
Aram Shah	1	0	0
Shumfedden Altumfh	26	0	0
Rokeneddeen Ferooz Shah	0	6	28
Rezeah	3	6	6
Sultan Moezeddeen, Bahram Shah	2	1	15
Sultan Allaheddeen Maffaoud Shah	4	1	1
Sultan Naffireddeen	19	0	0
Sultan Ghiaffeddeen Baleen	20	& some months.	
Sultan Moezeddeen			
Kaicobad	3	& some months.	

TABLE IV.

*Thirteen Princes, of the Kuljeen dynasty, reigned 129 years, 10 months,
and 19 days.*

	Ys.	Ms.	Ds.
Sultan Jilaleddeen Kuljy	7	& some months.	
Sultan Allaheddeen	20	& some months.	
Sultan Shahabeddeen	0	3	& some days.
Sultan Kotebeddeen	14	4	0

Sultan

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	Ys.	Ms.	Ds.
Sultan Naffireddeen - - - - -	0	6	0
Sultan Ghiaffeddeen Towghluck Shah - -	4	& some months.	
Sultan Mahommed - - - - -	27	0	0
Sultan Feeroz Shah - - - - -	38	& some months.	
Sultan Towghluck Shah - - - - -	0	5	3
Abubeker Shah - - - - -	1	6	0
Sultan Mahommed Shah - - - - -	6	7	0
Sultan Allaheddeen Secunder - - - - -	0	1	11
Sultan Mahmood - - - - -	10	2	0

TABLE V.

	Ys.	Ms.	Ds.
Khyzer Khan - - - - -	7	2	2
Mobarek Shah - - - - -	3	13	16
Mahommed Shah - - - - -	10	& some months.	
Sultan Alaheddeen - - - - -	7	& some months.	
Sultan Bhelole Loody - - - - -	38	8	8
Sultan Secunder - - - - -	28	5	0
Sultan Ibraheem - - - - -	7	& some months.	
Sultan Baber - - - - -	5	0	0
Sultan Hemayun - - - - -	9	8	1
Sheer Khan Soor - - - - -	5	0	0
Seleem Khan - - - - -	8	& some days.	
Feeroz Khan - - - - -	0	0	3
Adely			
Ibraheem - - - - -		some months.	
Secunder - - - - -		some months.	
Hemayun, a second time - - - - -	1	3	0

Vol. II.

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A Sum-

Abul Faghal, A.

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V. 2.

A summary History of the Princes who have reigned in Dehly.

IN the year 429, of the æra of Bickermajeet, Anungpaul, of the Tenore tribe, governed with justice; and he founded the city of Dehly. In the 848th year of the same æra, in the vicinity of that city, a battle was fought between Peert-hraj Tenore and Beeldeo Chowhan, who, gaining the victory, transferred the kingdom to the Chowhan tribe. In the reign of Rajah Pithowra, Sultan Moozeddeen Sam made several incursions from Ghuzneen into Hindostan, but never gained any victory. In the Hindoo histories it is said, that Rajah Pithowra gained, from the sultan, seven pitched battles; after which, in A.H. 588, the eighth battle was fought near Tahhefir, when the rajah was taken prisoner, and they give the following account of the manner in which it happened. He had originally in his service one hundred heroes, of whose exploits there are most extravagant, and indeed incredible relations; and each of them was styled *Samunt*, or *Leader of an Army*. In this battle he was not accompanied by any one of those champions. The following is the sum of the story. Rajah Jychund Rathore, who at that time was supreme monarch of all Hindostan, resided at Kinoje; all the other rajahs paid him homage, and he was of so tolerating a disposition, in regard to religion, that many natives of Persia and Tartary were engaged in his service. He was making preparations for performing the sacrifice called *Rajfoo*: in which ceremony it was required that every service should be performed by rajahs, even to the duties of the scullery. The supreme monarch also, on this occasion, gave in marriage, to the next most powerful rajah, one of his most beautiful daughters. All the rajahs had repaired to the court of Jychund, in order to assist at the sacrifice, excepting Pithowra, who was making

making preparations for the journey. But at that instant, somebody happened to remark, that the empire of right belonged to the Chowhan dynasty, and consequently that Jychund was not qualified to preside at such a sacrifice. These words kindled the flames of ambition in the breast of Pithowra, and he put off his journey. Jychund was preparing to lead an army against him; but the courtiers represented, that such an undertaking would require a long time for execution, whilst the hour appointed for the sacrifice was near at hand. Their remonstrances prevailed with Jychund; and in order to make the festival as little incomplete as possible, by the absence of Pithowra, they made an effigy of him in gold, and gave it the office of porter of the gate. Pithowra, enraged at this affront, went to the sacrifice in disguise, accompanied by five hundred men of approved valour; and, after having committed great slaughter, seized the golden effigy and returned with speed. The daughter of Jychund, who was to have been married to another rajah, upon hearing the relations of Pithowra's intrepid valour, became enamoured of him, and refused her consent to the marriage. Jychund, enraged at her conduct, expelled her from his haram, and confined her in a separate palace. When Pithowra received intelligence of this, he was almost distracted with love and rage, and determined to set her at liberty. For this purpose he engaged Chanda, a musician, to go to the court of Jychund, to sing his celebrations; and Pithowra, with a few chosen men, accompanied as his attendants. By this stratagem Pithowra contrived to carry on a correspondence with the princess, whose heart being predisposed in his favour, easily made her escape with him. The before-mentioned hundred Samunts, who had come with him in different disguises, stood one before another, and defeated the troops of Jychund. Gobind Roy Chelote made the first resistance, and fell, not till he had slain seven thousand of the enemy. There were slain
also

also, in the first day's battle, of these heroes, Nissing Deo, Chand Nun-deys, and Sardhool, of the Selunkee tribe; Pelhun Deo, of the Cutchwah-
heh tribe, and two of his brothers. And the remainder were killed on
their way back, after having displayed astonishing feats of bravery. Pit-
howra and the bride arrived safe at Dehly, attended by Chanda, the musi-
cian. But Pithowra, soon after, became the sport of fortune, for this
prince's so engrossed his attention, that he neglected all public affairs, and
gave himself up entirely to love and indolence. Shahabeddeen, apprized
thereof, formed an alliance with Rajah Jychund, and, having raised a large
army, came to attack the dominions of Pithowra. He possessed himself
of many places, but no one dared to acquaint Pithowra of his misfortunes.
At length the nobles assembled together and prevailed upon Chanda to dis-
cover to him the real state of his affairs. Chanda entered the palace, and
after having passed seven gates, arrived at the haram. He then gave the rajah
some intimation of the condition of the kingdom. The rajah, vain with
the remembrance of his former victories, collected together only a small
number of troops, and with these he marched out to attack the Sultan.
But the heroes of Hindostan had all perished in the manner before de-
scribed, besides Jychund, who before had been his ally, and was now in
league with his enemy. In the battle which ensued, Rajah Pithowra
fell into the hands of the sultan, and was carried prisoner to Ghuzneen.
The faithful Chanda followed his prince to Guzneen, and contrived to
gain the favour of the sultan. Having obtained an interview with the ra-
jah, and administered comfort to his mind, he told him that he would
take an opportunity of praising his skill with the bow, which would raise
the Sultan's curiosity to see him perform his feats, when he might make a
proper use of his arrow. In consequence of Chanda's representation, the
sultan wished to see the rajah exercise his bow, when he seized the oppor-
tunity,

unity, and shot the king dead upon the spot. This is according to the Hindoo historians, but the Persian authors give quite a different account of the whole transaction, and assert that the rajah was killed in battle.

This world is a juggler, who is ever exhibiting wonders. We may recollect many events similar to the history of this prince. But who is happy enough to profit by the example of others?

In Pithowra ended the Chowhan dynasty of the princes of Dehly; and Sultan Moozeddeen possessed himself of the best part of Hindostan. He appointed for his viceroy Mullick Kotebeddeen, whom he left at Gehram, and, on his return to Ghuzneen, plundered the northern mountains. The same year that the sultan returned to Ghuzneen, Mullick Kotebeddeen performed wonderful exploits of valour, and possessed himself of Dehly and many of its dependencies.

At the death of Moozeddeen, Ghiaffeddeen Mahmood, son of Ghiaffeddeen Mahommed, sent from Feroz Kough to Kotebeddeen the umbrella and other insignia of royalty. Kotebeddeen fixed his residence in Lahoor, and was famed for his justice, valour, and munificence. He was killed whilst playing at the game of Chowgong. The nobles elected for his successor his son, Aram Shah, but a factious party set up against him Mullick Altumsh, who was first purchased for a slave by Kotebeddeen, and afterwards adopted his son. Aram Shah fled, and Altumsh, thus established, assumed the title of Shumseddeen. It is said that his father was chief of a Turkish tribe; and Altumsh, having excited the envy of his brethren and cousins, they sold him like Joseph. Through the vicissitude of fortune, he changed his master several times, and at last a merchant brought

brought him to Ghuzneen, where Sultan Moozeddeen Sam wanted to have purchased him, but the merchant demanding a most exorbitant price, the sultan was so much displeased, that he forbade any one to buy him. When Kotebeddeen returned to Ghuzneen, from the conquest of Gujerat, having obtained permission from the sultan, he purchased Altumsh at a high price, and then adopted him his son. Khowjah Kotebeddeen Oufhy was his cotemporary. When Altumsh died, he was succeeded in the kingdom by his son; but the whole of his thoughts were turned to the gratification of sensuality and sloth, despising the affection of his subjects; and he committed the affairs of the kingdom to the management of his mother, Shah Turkan. The nobles, enraged at his shameful conduct, rebelled, and raised to the throne, Rezeeah, the daughter of Shumfeddeen, and whom he, in his lifetime, had appointed his heir, assigning as his reason for so doing, that "his sons, being drunkards, were unfit to reign."

In the reign of Moozeddeen Bahram Shah, the troops of Chungaze Khan laid waste the territory of Lahoor, and disaffected persons, making use of that opportunity, seized Moozeddeen, confined him in prison, and there put him to death.

During the reign of Sultan Allaheddeen Massfaoud Shah, an army of Moghols entered Bengal, either by the way of Khatai or Tibbet; but they were defeated by the troops of that monarch. At another time Bawuj was leading an army from Turkestan, when the sultan marched out to meet him; but, on the banks of the river Beya, receiving intelligence of the retreat of the Moghols, he returned to Dehly. This prince at last, suffering himself to be corrupted by evil counsellors, was thrown into prison, and there ended his existence.

Nassireddeen

Naffireddeen Mahommed was a good prince, and gained the hearts of his subjects by his wise administration. The Tebeet Naffiry is dedicated to this prince. In his reign the Moghols advanced as far as Punjab; but, when they heard of the march of the sultan, retreated. Naffireddeen was a good prince, and reigned happily. He raised to the vizarut Ghiaffeddeen Baleen, who had been his slave, and was afterwards his brother-in-law, and upon this elevation he gave him the title of Ulugh Khan. This Ghiaffeddeen was remarkable for his wisdom, and gave splendor to his high office. Sultan Naffireddeen dying without male issue, this worthy vizier was raised to the throne, when he embraced every occasion to discountenance the wicked, and give encouragement to those who merited favour. Ghiaffeddeen appointed to the viceroyalty of Punjab his eldest son, Mahommed, who was commonly called Khan Sheheed. Through his vigilance and valour, Punjab was restored to a state of tranquillity. Meer Khofru and Meer Haffan were in his suit. After having paid a visit to his father, as he was returning to Punjab, with only a few attendants, he was surprised by an army of Moghols, between Deybalpoor and Lahoore, and slain. Meer Khofru was taken prisoner, but contrived to gain his liberty.

At the death of Ghiaffeddeen, Bughza Khan was his viceroy, in Bengal, and, upon this event, took the title of Naffireddeen. But a party at Dehly raised to the throne his son, Kaicobad, to the prejudice of Kai Khofru, whom Ghiaffeddeen had nominated his heir, and who had succeeded his father, Mahommed, in the government of Multan. Naffireddeen marched toward Dehly, and his son, Kaicobad, came out with an army to oppose him. The two armies met on the banks of the river Seroo, near the town of Oud. By the contrivance of evil counsellors, the father

returned to Bengal without effecting any thing, leaving Kaicobad in peaceful possession of the empire. It is astonishing that Meer Khofru, in his poem, entitled *Keran essadain*, should celebrate this interview between the father and his rebellious son. Kaicobad died of hard drinking, and a faction wanted to have set up his son, under the title of Shumsfeddeen; but he did not succeed, and his father's corpse was thrown into the river Jumna. The kingdom was then conferred upon the Khuljian dynasty, Jilaleddeen, who had been paymaster of the imperial forces, being raised to the throne. Mullick Allaheddeen, his nephew, who had been educated under his care, went from Kurrah into the Dekhan, where he amassed great wealth, which enabled him to rebel against his monarch. The sultan marched against him, and was slain by the hands of the traitor, who thereupon assumed the title of sultan, and by the will of heaven obtained the empire. Notwithstanding the enormity of his crimes to gain the throne, he nevertheless instituted excellent laws for the government of the empire. He had several battles with the Moghols, in all of which he proved victorious. Emeer Khofru dedicated to him his *Kumseh* (or *five Poems*.) But after having reigned well for some time, he at length deserted the paths of wisdom and virtue, and became enamoured of an eunuch of his palace, whom he made his prime minister. This wretch obliged him to put to death Khyzir Khan, and to imprison his sons, Shady Khan and Mobarek Khan. At the death of Allaheddeen, this eunuch raised to the throne the youngest son of the late emperor, to whom he gave the title of Shahabeddeen. The other brothers were deprived of their eyesight, excepting Mobarek Khan, who, through the divine assistance, escaped that misfortune. After a few days the eunuch was murdered, and Mobarek Khan taken out of prison, and appointed prime minister. He soon dethroned his brother, and having put him in prison, assumed the title of Kotebeddeen.

He

He conquered Gujerat and the Dekhan. But he imprudently placed his confidence in Hafan, a man of mean extraction, but remarkable for the beauty of his person. To this minion he gave the title of Khaffah Khan, and regardless of the remonstrances of those who were most attached to his interest, he delivered himself up so entirely to the disposal of this man, that at length he caused his benefactor to be murdered, mounted the throne under the title of Nassireddeen, and extirpated the royal family. Upon this Ghazi-ul Mullick, who had been one of the principal nobles in the court of Allaheddeen, revolted, and, having put to death the usurper, was elevated to the throne by the nobility, under the title of Ghiasseddeen Towghluck Shah. He settled the affairs of Bengal, and then repaired to Dehly. Mahommed Khan, his son, in the course of three days, erected a palace for his reception, within a few cofs of Dehly, and, after much entreaty, prevailed upon him to enter it. The roof of the palace fell in, and buried the king in the ruins. Although Zyabirny has pronounced Mahommed Khan to be innocent of the death of his father, yet the circumstance of the haste in which this palace was erected, and the pressing invitation he gave the king to reside in it, contrary to his own inclination, are powerful arguments of the son's turpitude. Sultan Mahommed, in his last testament, appointed for his successor Feeroz, the son of his paternal uncle, Rajeb, and he was a good prince. At his death the affairs of Hindostan fell into some confusion. He was succeeded by his grandson, Towghluck Shah, but a monster of ingratitude soon deprived him of his life. Abubeker succeeded his brother Towghluck Shah. In the reign of Sultan Mahmood, the chief management of affairs was entrusted to Mulloo Khan, who was thereupon dignified with the title of Ekbal Khan; but his administration produced nothing but discontent and strife. A faction of the nobles set up a great grandson of Feeroz Shah, whom they styled

Nafferut Shah. The flames of contention were raging at Dehly, when Timur entered Hindoostan in A.H. 801. Mahommed then fled to Gujerat, and sedition hid her head. When Timur was leaving Hindoostan, Khyzir Khan, who had done him homage, was left in the government of Multan. For two months after this, Dehly was in a state of the utmost anarchy and confusion. Nafferut Shah, who had fled into the Duab, now came to Dehly, and possessed himself of the throne. But Ekbal, a short time after, made himself master of that city, upon which Nafferut Shah fled to Mewat. Then Sultan Mahmood returned from Gujerat, and the hypocritical Ekbal Khan feigned entering into his service. Sultan Mahmood being in the utmost distress, departed in the night to Sultan Ibraheem Sherky, but meeting with no encouragement, he returned to Dehly. Ekbal Khan commenced hostilities, but gained no advantage. Afterwards Ekbal Khan was taken prisoner in battle by Khyzir Khan, when Sultan Mahmood possessed himself again of Dehly, where he soon after died a natural death, and in him ended the Khuljian dynasty.

For some days the government was held by Dowlet Khan, an Afghan; but Khyzir Khan hastened from Multan, and, having made himself master of the city of Dehly, appointed, as viceroy, Mullick Mirdan Dowlet, one of the omrahs of Sultan Feeroz, and whom Soliman, the father of Khyzir, had adopted for his son. Khyzir Khan, out of gratitude to his benefactor Timur, did not assume the title of sultan, but continued to have the Khotbah read in the name of that monarch, contenting himself with being styled Ayaut Aala, or *the most High in Dignity*.

At the death of Timur, the Khotbah was read in the name of his son and successor, Shahrokh, concluding with a prayer for the prosperity of
Khyzir

Khyzir Khan. At the death of Khyzir, he was succeeded by his son, Mo-barek Shah, conformably to his last will and testament. This prince, availing himself of the dissensions between Sultan Ibraheem Sherky and How-sheng, attempted to get possession of Calpee and its dependencies; but was treacherously killed near Dehly, by some traitors who had lain in ambush for him. Mahommed Shah, who, according to some, was the son of Fereed, the son of Khyzir Khan, whilst others make him to have been his son, was then raised to the throne. Sultan Allaheddeen, his successor, possessed not one good quality, but was continually engaged in unworthy pursuits; upon which Bhelole began to entertain thoughts of greatness. This Bhelole was the nephew of Sultan Shah Loody, an Afghan of the tribe called Shamoo Khyli. In the reign of Sultan Mahmood, Behram, the father of Bhelole, came with his other sons to Dehly, and there carried on an inconsiderable merchandize. Sultan Shah was an emeer in the court of Khyzir Khan, who gave him the title of Islam Khan, and assigned over to him the revenues of Sirhind for his maintenance. Bhelole, to whom he was great uncle, lived at that time in Sirhind without any employment; Islam Khan was pleased with him, and educated him as his son. Bhelole was born in Multan, and the following circumstances attended his birth. When his mother had nearly gone her full time with him, unfortunately a beam of the house fell upon her and killed her, when Bhelole was cut out of her womb.

Bhelole allowed Allaheddeen to pass his life in retirement, but maintained all the power in his own hands. He reigned happily, and consulted the ease and prosperity of his subjects. He died a natural death in the 80th year of his age. It is said, that before he became rich, he happened to meet with a Derveish, who asked, "who is he who will give me such a sum of money

money for the kingdom of Dehly?" Bhelole's companions burst into laughter, but he cheerfully gave the Derveish all the money he had, and continued to pay him obedience, and thereby obtained the object of his desire. He carried on several wars with the Sherkyan kings, till at length he conquered Jownpoor, and put an end to that dynasty. He left his son, Barbuck, in Jownpoor, and then returned to Dehly. As he was coming back from the siege of Gualiar, he was seized with a fit of sickness, and died near the town of Sekeyteh. The nobles raised to the throne his son, Nizam Khan, under the title of Sultan Secunder, who made the city of Agra his capital, and proved a good prince. In the A. H. 911, there happened a dreadful earthquake at that city, a great number of houses being swallowed up by the earth. He was a very handsome man, and was renowned for his justice and liberality. When he died, his son, Sultan Ibraheem, ascended the throne of Dehly. The territory of Jownpoor was assigned over to his brother, Jilal Khan, but disputes ensuing between them, Jilal Khan at last took refuge with the king of Gualiar, but could obtain no assistance from him. He then went to Malwah, to Sultan Mahmood, but finding no hopes from that quarter, set out for Gowndwanch, where he fell into the hands of some of the troops of Sultan Ibraheem, who carried him to the court of that prince, when he was put to death. In the reign of Sultan Ibraheem several of the nobles rebelled, amongst whom were Derya Khan, viceroy of Bahar, and his son, Bahadre Khan, who caused the Khotbah to be read, and coin to be struck in their own names. Dowlet Khan Loody fled to Kabul, and sought protection from the Emperor Baber, whom he conducted to the conquest of Hindostan.

THE

THE SOOBAAH OF LAHOOR.

IT is situated in the third climate. The length, from the river Setcluj to the Sind, is 180 coe; the breadth, from Bhembher to Chowkundy, one of the dependencies of Sutgurrah, measures 86 coe. On the east lies Sirhind; on the north Cashmeer; on the south Beykaneer and Ajmeer; and Multan bounds it on the west. This soobah has six fine rivers, issuing from the northern mountains. The Setcluj, formerly called Shetooder, whose source is in the mountains of Ghahlore; Rooper, Matchwarch, and Lodyanch, are situated upon its bank; after having passed by these places, it runs on to Bowh Ferry, where it unites with the river Beyah, anciently called Beypashta. The source of the Beyah, called Abyahkoond, is in the mountains of Keloo, in the pergunnah of Sultanpoor. Near it runs the river Ravy, called also Iyrawutty, its source is in Behdra, and the city of Lahoor is situated on its banks. Another river is the Chenab, called also Chunderbahka. From the top of the mountains of Kutwar issue two springs, one called Chunder, and the other Bahka. In the neighbourhood of Khutwar they unite their streams, and are then called Chunderbahka, from thence they flow on to Bhelolepoor, Sooderah, and Hezarch. The Behut, anciently called Bedufta, has its source in pergunnah Weer, in Cashmeer, and having run past the city of Sirrynagur, the capital of that soobah, it enters Hindostan. The town of Behheerch is on its banks. The Sind, according to some, rises between Cashmeer nad Castrghur, whilst others place its source on Khatai. This river runs through the borders of Sewad, Attock Benaris, Chowparah, and the territory of the Balootchees. His majesty has given the following names to the duabehs (or countries that are situated between two rivers.) All that lies between

the

the Seteluj and the Beyah he has called Beytjalindher. The district between the Beyah and the Ravy is named Bary. The lands confined by the Ravy and the Chenab, are called Retchna. Those bounded by the Chenab and Behut are named Jenhat. And Sindfagur comprises all that lies between the Behut and the Sind.

From the Seteluj to the Beyah 50 coe.

———— Beyah to the Ravy 17 ditto.

———— Ravy to the Chenab 30 ditto.

———— Chenab to the Behut 20 ditto.

———— Behut to the Sind 68 ditto.

This soobah is very populous, is highly cultivated, and exceedingly healthy. The cultivated lands are chiefly supplied with water from wells. The winter is much severer here than in any other part of Hindostan, although considerably milder than in Persia and Tartary. Through his majesty's encouragement, here are to be procured the choicest productions of Turan, Iran, and Hindostan.

Musk-melons are procurable here all the year. They are produced in Lahoor during the months of May and June, and sometimes as late as July. When they are almost out of season here, they are brought from Cashmeer; and lastly, they are imported from Cabul, Badakhshan, and Turan. Ice is brought from the northern mountains, and sold all the year. Their horses resemble Irakces, and are very fine. In some parts, by sifting and washing the sands of the rivers, they obtain gold, silver, copper, rowey, tin, brass, and lead. It is also famous for handicraftsmen.

Lahoor

Lahoor is a very large and populous city, situated in the Duabeh Bary. In ancient astronomical tables is called Lehawer. Longitude $109^{\circ} 22'$, latitude $31^{\circ} 50'$. The fort and palace are of brick and lime, and when this city was for some time the seat of government, many other capital buildings were erected, and gardens laid out in taste and elegance; it became the grand resort of people of all nations, and their manufactures were carried to the highest pitch of perfection.

Nagerkote is a city situated upon a mountain, with a fort called Kan-gerah. In the vicinity of this city, upon a lofty mountain, is a place called Mahama-ey, which they consider as one of the works of the Divinity, and come in pilgrimage to it from great distances, thereby obtaining the accomplishment of their wishes. It is most wonderful that, in order to effect this, they cut out their tongues, which grow again in the course of two or three days, and sometimes in a few hours. Physicians believe that the tongue, when cut, will grow again; but nothing but a miracle can effect it so speedily as is here mentioned. According to the Hindoo mythology, Mahama-ey was the wife, but the learned of this religion understand by this word the *power of Mahadeo*, and say that she, upon beholding vice, killed herself, and that different parts of her body fell on four places. That the head, with some of the limbs, alighted on the northern mountains of Cashmeer, near Kamraj, and which place is named Sardha. That some other members fell near Beejapoor in the Dekhan, at a place thence called Tuljabowhwanny. That others dropt in the east, near Kamru, and which place is called Kamtcha. And that the rest remained at Jalindher, on the spot above described. Near this place appear, on the sides of the mountain, lights resembling links and lamps, which people go to visit, and throw different things into the flames, thinking the ceremony to be beneficial

ficial to the eyesight. Over those places are erected temples, which are continually thronged with people. Certainly these lights, which the vulgar consider as miraculous, are only the natural effects of a brimstone mine.

In the middle of Sindfagur, near Shumfabad, is the cell of Bulnaut, which they call Tilleh Bulnaut. The devotees have a great veneration for this place, especially the Jowgees, who make pilgrimages to it. Rock-salt is found in this neighbourhood. There is a mountain, twenty cofs in length, out of which they dig this salt. Of the quantity excavated three fourths belong to the diggers, and one fourth is allowed to those who carry it out of the mine. The merchants pay for it from half a dam to two dams per maund, and they transport it to great distances. The zemeendar takes from the merchant a duty of ten dams upon every man's load, and he also pays to the state a rupee for every eighteen maunds of salt that he transports. Of this salt they sometimes make dishes, plates and covers, and stands for lamps.

This foobah contains five duabehs, subdivided into 234 pergunnahs. The measured lands are 16,155,643 beegahs and 3 biswahs. Amount of revenue 559,458,423 dams, out of which 9,865,594 dams are Seyurghal. It has 54,480 cavalry and 426,086 infantry.

THE

THE SOOBAH OF MULTAN.

IT lies in the first, second, and third climates. Before that Tatab was comprised in this soobah, it measured in length, from Feerozpoor, to Se-wistan 403 coe; and was in breadth, from Khutpoor to Jelmeer, 108 coe. But with the additional length of Tatab it measures to Kutch and Mekran 660 coe. On the east lies fircar Sirhind; the pergunnah of Shoor joins it on the north; on the south it is bounded by the soobah of Ajmeer; and on the west are situated Kutch and Mekran, both of which are independent territories.

The six rivers, which have been described in Lahoor, pass also through this soobah. The river Behut, near the pergunnah of Shoor, unites with the Chenab; and then after running together for 27 coe, they join the Ravy, near Zufferabad, and thus passing on collectively, for the distance of 60 coe, they disembogue themselves into the river Sind near Utch. For the distance of twelve coe, near Feerozpoor, the rivers Beyah and Seteluj unite; and then again, as they pass along, divide into four streams, viz. the Hur, the Haray, Dund, and the Noorny; and near the city of Multan these four branches join again. All the rivers that disembogue themselves into the Sind take it's name; but in Tatab the Sind is called Mehran.

The mountains of this soobah lie on the north side. It resembles Lahoor in many respects, excepting that but little rain falls here, and the heat is excessive. Multan is one of the most ancient cities of Hindostan, long.

107° 35', lat. 29° 25'. It has a brick fort, and a beautiful lofty minaret. Sheikh Bahaeddeen Zukria, and many other persons renowned for their piety, are buried here.

Behkur is a good fort. In ancient books it is called Munfoorah. All the six rivers, beforementioned, pass by it in a collective stream, and afterwards dividing into two, one goes to the south, and the other to the north of the fort. Here is very little rain. The fruits are delicious.

Between Seewee and Behkur is a large desert, over which, during three of the summer months, there blows the pernicious hot wind, called in Arabia *Semoom*. The river Sind some years inclines to the north, and sometimes to the south, and the villages change accordingly, on which account the houses are built of wood and stone.

This foobah contains three fircars, subdivided into eight pergunnahs. The measured lands are 3,273,932 beegahs, 4 biswahs. Amount of revenue 151,403,619 dams; out of which 659,948 dams are Seyurghal. It furnishes 13,785 cavalry and 165,650 infantry.

A summary History of the Princes who have reigned in Multan.

THIS foobah was alternately governed by the kings of Dehly, the chiefs of Sind, and the princes of Ghuzneen.

From the conquest of Sultan Moozeddeen Sam, it paid tribute to Dehly, till in A. H. 847, under Allaheddeen, the kingdom falling into confusion,

confusion, the governors of provinces enriched themselves, and refused obedience to their sovereign; and a faction in Multan raised to the throne of this soobah Sheikh Yousef Coreishy, who had been a servant in the mosque of Sheikh Bahaeddeen Zukria. They afterwards deposed him, but he contrived to escape their fury, and came to Dehly, where he presented himself before Sultan Bhelole. The kingdom of Multan was then conferred upon a foreigner, with the title of Sultan Mahmood Shah. It is said that this man had given his daughter in marriage to Sheikh Yousef, and, upon account of the relationship, frequented his court, till at length he one night contrived means to deprive him of the throne. During the reign of Sultan Kotebeddeen, Sultan Mahmood Khuljy marched from Malwah to have conquered Multan, but he returned without effecting any thing. According to some accounts, Sultan Kotebeddeen was the first foreigner who reigned in that soobah.

Sultan Bhelole, during his reign in Dehly, sent his son, Barbuck Shah, with troops, to the assistance of Yousef Sheikh, but they returned unsuccessful. When Sultan Hossain became old and infirm, finding himself on that account treated with contempt, he abdicated the throne in favour of his son Feeroz Khan, afterwards styled Feeroz Shah, and then went himself into retirement. The Vizier Amad ul Mulk put poison into the food of Feeroz Shah, and killed him. Upon this occasion, Sultan Hossain reascended the throne, but put the whole management of public affairs into the hands of Mahmood Khan, son of Sultan Feeroz. When Sultan Hossain died, some say after a reign of 34, whilst others make it to have been only 30 years, he was succeeded by Sultan Mahmood. During his reign, the Moghols made several incursions into Hindostan, but always returned unsuccessful. Some artful, wicked people, by propagating a
number

	Reigned Years.
Sultan Hoffain, son of Sultan Feeroz	- - - - - 1
Huffen Shah	
Mirza Kamran	
Sheer Khan	
Seleem Khan	
Secunder Khan.	

SIRCAR TATAH.

FORMERLY this was an independent territory, but now it forms a part of the empire. The length, from Behkur to Kutch and Mekran, is 257 coe; and the breadth, from the town of Budeyan to Bunder Lahry, measures 100 coe; and again, the breadth from Chundu of Behkur to Beykaneer, is 60 coe. On the east lies Gujerat; on the north Behkur and Seewee; on the south the sea; and on the west Kutch and Mekran. This country is situated in the second climate. The city of Tatah lies in lon. 102° 30', and lat. 24° 10'.

In ancient times the capital was Brahminabad, which was then a very populous city. The fort had 1400 bastions, a tenab distant from each other; and to this day there are considerable vestiges of this fortification.

Alore is now called Tatah and Debiel. Here the northern mountains form several branches, one of which runs to Kandahar; another branch, commencing on the sea-coast, goes to the town of Kouhbar, where it is called Ramgur, and from thence proceeds to Sewistan, where it is called Lukhy. Here are a considerable tribe of Belootchees, called Kulmany; they are twenty thousand families, and can raise ten thousand choice cavalry.

Camels

Camels are bred here. Another chain of mountains runs from Sehwan to Seewee, where it is called Khutter. Here dwell a tribe, named Nomurdy, who can raise three hundred cavalry and seven thousand infantry. At the fort of this territory are another tribe of Belootchees, named Tehzery, who have a thousand choice troops. They breed horses. There is another range, one extremity of which is in Kutch, and the other joins to the territory of the Kulmanies, where it is called Karch. It is inhabited by four thousand Belootchees.

In this country the winter is so temperate, that there is no occasion for furs; and in summer, excepting in Sewistan, the heat is very moderate. Here are various fine fruits, and the mangoes are remarkably good. A small kind of melon grows wild. Here are also great variety of flowers; their camels are much esteemed. The inhabitants travel chiefly by water, and they build boats of various constructions, and they have not less than forty thousand in number. They hunt the wild ass, hares, hogs, and the kotehpateh; and they are fond of fishing.

The husbandman divides his crops with government, and he is allowed to keep two-thirds. Here are iron-mines and salt-pits. Rice is fine, and in abundance. At the distance of six cofs from Tatah, is a mine of yellow stone, which is cut in the quarry to any dimension, and is used in building. The food of the inhabitants is chiefly fish and rice. They dry fish in the sun, and make an advantageous trade of it. They also extract oil from fish, which they use in building boats. They have a fish, called pulwa, which comes from the sea into the Indus, and is exceedingly delicious. They have a method of preserving milk curds for three or four months,

Near

Near Seewee is a lake, two days journey in length, called Munjoor, upon the surface of which the fishermen have formed artificial islands, where they reside and carry on their occupation.

One of the wonders of this country is the Jiggerkhar, (or *liver-eater*). One of this class can steal away the liver of another by looks and incantations. Other accounts say, that by looking at a person, he deprives him of his senses, and then steals from him something resembling the seed of a pomegranate, and which he hides in the calf of his leg.

The Jiggerkhar throws on the fire the grain before described, which thereupon spreads to the size of a dish, and he distributes it amongst his fellows, to be eaten; which ceremony concludes the life of the fascinated person. A Jiggerkhar is able to communicate his art to another, and which he does by learning him the incantations, and by making him eat a bit of the liver-cake. If any one cut open the calf of the magician's leg, extract the grain, and give it to the afflicted person to eat, he immediately recovers. Those Jiggerkhars are mostly women. It is said, moreover, that they can bring intelligence from a great distance, in a short space of time; and if they are thrown into a river, with a stone tied to them, they nevertheless will not sink. In order to deprive any one of this wicked power, they brand his temples, and every joint in his body, cram his eyes with salt, suspend him for forty days in a subterraneous cavern, and repeat over him certain incantations. In this state he is called *Detchereh*. Although, after having undergone this discipline, he is not able to destroy the liver of any one, yet he retains the power of being able to discover another Jiggerkhar, and is used for detecting those disturbers of mankind. They can also cure many diseases, by administering a po-

tion, or by repeating an incantation. Many other marvellous stories are told of these people.

Tatah is now the fourth fircar of the foobah of Multan. From the northern borders of Tatah to Utch is a range of mountains, of hard black stone, inhabited by various tribes of Belootchees; and on the south, from Utch to Gujerat, are sandy mountains, the residence of the Ahshambehty and other tribes. The country, from Behkur to Nussubpoor and Amerkote, is peopled by the Sowrah, the Jareetcheh, and other tribes.

This foobah contains five fircars, subdivided into fifty-three pergunnahs. Amount of revenue 6,615,293 dams.

A Summary History of the Princes of Tatah.

IN ancient times there lived a rajah, named Schris, whose capital was Alore, and his dominions extended to the east as far as Cashmeer; on the west they were bounded by Mehran; the sea confined them to the south; and the mountains were the northern extremity. An army from Persia invaded this kingdom; the rajah was killed in battle, and the Persians, after plundering every thing that came in their way, returned home. The rajah was succeeded by his son Royfahy, who reigned with justice, and with the assistance of his vizier, Ram, restored his dominions to a state of prosperity. A Brahmin, named Juj, who had travelled, entered into the service of this vizier, and by exercising flattery and deceit, in a short time obtained an office of consequence, and upon the death of his patron, he succeeded him in the vizarut. He then entered into a criminal connection

nection with the rajah's wife, but notwithstanding the various and repeated representations of the nobles upon this subject, to the rajah, he would not give credit to them. When the rajah was lying upon his death-bed, the abandoned wretch, in confederacy with the ranny, sent for the leaders of the army separately, as if to consult them in private, and then had them destroyed one after another by the hands of their enemies. At the death of the rajah, the Brahmin married his widow, and obtained the throne. Amidst all his vices, he governed well, and added Kutch and Mekran to his dominions by conquest.

During the khalifat of Omar, he sent Megheerah Abul Aas with an army from Bahrain to Debeil, but he met with a powerful opposition, and was at length killed in battle. The khalif, Osman, employed an intelligent person to explore the state of Hindostan, whilst himself was preparing an army. But the messenger reported 'that a large army would perish for want of provisions; whilst a small number of troops could not hope to make any conquest.' One of the generals of the khalif Aly conquered some parts bordering upon Debeil; but, upon receiving intelligence of the khalif's death, the army withdrew to Mekran. Moawiyah twice sent Ameer with an army, but many of his troops were slain without making any conquest. Juj died after a reign of forty years, and was succeeded by his youngest son Dahir. During the khalifat of Walced, the son of Abdalmalek, Hijaj, governor of Irak, sent to Sind Mahommed Cossim, his cousin and son-in-law, and he fought several battles with Dahir, who was slain in one of them on the 10th of Ramzan, A. H. 99, when Tatah became subject to the Moslems. Mahommed Cossim sent to the khalif, amongst other captives, two of the daughters of Dahir, together with presents of considerable value. The two young princesses, in order to re-

venge the death of their father, represented falsely to the khalif, that Mahommed Cossim had been connected with them. The khalif hereupon refused to have any thing to say to them, and falling into a rage, gave orders for Mahommed Cossim to be sewed up in a raw hide, and sent in that condition to court. When the khalif's mandate arrived at Tatab, Mahommed Cossim was making preparations for carrying on an expedition against Roy Herchund, rajah of Kinoj; but he paid instant obedience to the khalif's command. When he arrived at court, the khalif showed him to the daughters of Dahir, who expressed great joy upon the occasion, and said they were satisfied at beholding their father's murderer in such a condition. It is astonishing how the khalif could issue such a cruel order, without positive proofs of delinquency. A wise prince never suffers himself to be led away by reports; but exercises his circumspection, and makes diligent investigation, seeing that truth is scarce and falsehood common; and it behoveth him to be more particularly doubtful of whatever is said to the prejudice of those whom he has distinguished by peculiar marks of his favour, as the world in general bear them enmity even without cause, and the wicked frequently put on the appearance of virtue, to compass the destruction of the innocent.

After the conquest by Mahommed Cossim, this country was for some time governed by the family of Temeem Anfary. Next it was ruled by the family of Soomrah. Then came the dynasty of Seemeh, who esteemed themselves of the stock of Gemshed, and each took the name of Jam. Jam Banhuttyeh was thrice attacked by Sultan Feeroz Shah, and defended himself with vigour, till the third invasion, when he was taken prisoner and carried to Dehly. The Sultan at first appointed one of his nobles to the government of Sind, but afterwards discovering the virtue

and wisdom of Jam, he took compassion upon him, and made him his viceroy in Tatah. At the death of Jam Towghluck, one Mobarek, his chamberlain, by means of a faction, managed to get himself raised to the throne. Secunder, the son of Jam, was succeeded by Jam, the son of Futteh Khan. In the reign of Jam Nunda, an army, headed by Shah Beg Arghoon, came from Kandahar, and conquered Seeree. The conqueror appointed his brother, Sultan Mahommed, governor, and then returned to Kandahar. Jam sent an army against Mahommed, and he was slain in battle. Shah Beg invaded Tatah a second time, and having possessed himself of Sehwan and other places, appointed governors, and then went back to his own country.

In the reign of Jam Feeroz, one Salaheddeen, his near relation, rebelled, and proving unsuccessful, took refuge with Sultan Mahmood of Gujerat. The Sultan gave him a splendid reception, and sent him back with an army. Derya Khan, the vizier of Jam Feeroz, betrayed his master, and by his management Salaheddeen got possession of all Sind, without fighting a single battle. But some time afterwards, this same Derya Khan returned to the interest of Feeroz, recalled him from his retreat, and at length restored to him his kingdom. But Salaheddeen applied a second time to the king of Gujerat, and again obtaining succours from that monarch, once more possessed himself of the kingdom of Tatah. Jam Feeroz fled to Kandahar. Shah Beg joined him with troops, and coming to an engagement near Sehwan, Salaheddeen and his two sons were slain. Thus Feeroz became firmly fixed in his kingdom. In A. H. 929, Shah Beg conquered all Sind, and Jam Feeroz fled to Gujerat, where he gave his daughter in marriage to Sultan Bahader, and became one of his nobles. Shah Beg then reigned in Sind without a competitor. He was the son of Meer Zul-

noon

noon Beg, commander in chief of the army of Sultan Huffain Mirza, and he held Kandahar by a feudal tenure. Shah Beg was killed fighting the battles of the sons of Huffain Mirza against Shieback Khan Uzbeck. Upon his death, the government of Kandahar was conferred upon his son Resheed, who was not only famed for valour, but also renowned for his skill in the sciences. At his death, his son Shah Hussen succeeded him, and conquered Multan from Sultan Mahommed. After him, Mirza Issa, son of Abdul Aly Turkhan, succeeded him. Pyindah Mahommed being incapable of governing, on account of insanity, the reins of government were held by his son Mirza Jany Beg, till the troops of our late emperor conquered Tatah, when Mirza Jany Beg became a faithful subject of the empire.

Names

Names of the Princes who have reigned in Tatah.

The family of Temeem Anfary, cotemporary with the Khalifs of the house of Ommiah.

The Soomrah Family, thirty-six Princes, reigned 500 years.

Of the Seehmeh dynasty.

	Ys.	Ms.
Jam Anvar, reigned - - - - -	3	6
Jam Joona, his brother - - - - -	4	0
Jam Banhutteyeh, his son - - - - -	15	0
Jam Temajee, his brother - - - - -	13	& some months.
Jam Salaheddeen - - - - -	11	ditto
Jam Nizameddeen, his son - - - - -	2	& some days.
Jam Alyphere Temajee - - - - -	6	& some months.
Jam Keran, his son - - - - -	a day and a half.	
Futteh Khan, son of Secunder - - - - -	11	& some months.
Towghluck, his brother - - - - -	28	0
Mobarek, the chamberlain - - - - -	three days.	
Secunder, son of Futteh Khan - - - - -	1	6
Sunjer, commonly called Radmun - - - - -	8	& some months.
Jam Nizameddeen, commonly called Nunda - - - - -	60	& some months.
Jam Feeroz, his son - - - - -	12	0
Jam Salaheddeen, his son-in-law		
Jam Feeroz, a second time.		

THE

THE SOOBAB OF CASHMEER.

IT is situated partly in the third and partly in the fourth climate. It is composed of Cashmeer, Pehkely, Bhembher, Sewad, Bijore, Kandahar, and Zabulistan. Formerly it had Ghuzneh, but now it has Cabul for the capital. The length, from Kemberdire to Kishengung, is 120 cofs; and the breadth from 10 to 25 cofs. On the east lies Peeristan and the river Chenab; on the south-east Bunkul and the mountains of Jummoo; on the north-east great Tibbet; on the west Pehkely and Kishengung; on the south-west the territory of Gukher; and on the north-west little Tibbet. It is encompassed on all sides with lofty mountains. There are twenty-six roads into it from Hindostan, but those of Bhembher and Pehkely are the best, being passable by horses. The Bhembher road is much the nearest: it has several branches, of which the following are very good roads, viz. Hufty and Wutter, through both of which an army may pass. Peerpunchal, the road by which his majesty has made three journeys to Cashmeer. If an ox or a horse be killed upon these mountains, there immediately ensues a tempest with snow and rain.

The whole of this soobah represents a garden in perpetual spring, and the fortifications with which nature has furnished it, are of an astonishing height, so that the grand and romantic appearance cannot fail of delighting those who are fond of variety, as well as they who take pleasure in retirement. The water is remarkably good, and the cataracts are enchantingly magnificent. It rains and snows here at the same seasons as in Tartary and Persia, and during the periodical rains in Hindostan, here also fall light showers. The soil is partly marshy, and the rest well watered by
rivers

rivers and lakes. Violets, roses, narcissuses, and innumerable other flowers grow wild here. The spring and autumn display scenes delightfully astonishing. The houses, which are built of wood, are of four stories, and some higher, and they are entirely open, without any court yard. The roofs of the houses are planted with tulips, which produce a wonderful effect in the spring. In the lower apartments are kept the cattle and lumber; the family live in the second story; and the third and fourth stories are used for warehouses. Earthquakes are very frequent here, on which account they do not build their houses with brick or stone, but of wood, with which the country abounds. Here are, however, many ancient idolatrous temples built of brick and stone, some of which are in perfect preservation, and others in ruins. Here are various woollen manufactures, particularly of shawls, which are carried to all parts of the globe. Although Cashmeer is populous, and money scarce, yet a thief or a beggar is scarcely known amongst them. Excepting cherries and mulberries, they have plenty of excellent fruits, especially melons, apples, peaches, and apricots; grapes, although in abundance, are but of few kinds, and those indifferent. In general they let the vines twist round the trunks of mulberry trees. The mulberry trees are cultivated chiefly on account of the leaves for the silkworms, little of the fruit being eaten. The silkworms eggs are brought from Kelut and little Tibet, but those of the first place are the best. The inhabitants chiefly live upon rice, fish, fresh and dried, and vegetables; and they drink wine. They boil the rice over night, and set it by for use for the next day. They dry vegetables to serve in the winter. They have rice in plenty, but not remarkably fine. Their wheat, which is black and small, is scarce; and mowng, barley, and nak-hud, are produced, but in small quantity. They have a species of sheep, which they call Hundoo, resembling those of Persia, the flesh of which is
exceed-

exceedingly delicious and wholesome. The inhabitants wear chiefly wool-
len cloths, an upper garment of which will last several years. Their
horses are small, but hardy, and surefooted, and they are very cheap.
They breed neither elephants nor camels. Their cows are black and
ugly, but yield plenty of milk, of which is made good butter. Every
town in this soobah has as many handicraftsmen as are to be found in the
large cities of other countries. They have no fairs, all their goods being
sold at regular shops. In their cities and towns there are neither snakes,
scorpions, nor other venomous reptiles. Here is a mountain called Maha-
deo, and every place from whence it can be seen is free from snakes;
but the country in general abounds with flies, gnats, bugs, and lice.
Sparrows are very scarce, on account of the general use of Pellet-bows.
The inhabitants go upon the lakes, in small boats, to enjoy the diversion
of hawking. They have partridges, the elk is also found here, and they
train leopards to hunt them. Most of the trade of this country is carried
on by water, but men also transport great burdens upon their shoulders.
Watermen and carpenters are professions in great repute here. Here
dwell a great number of brahmins.

The Cashmeerians have a language of their own, but their books are
written in the Shanacrit tongue, although the character be sometimes Cash-
meerian. They write chiefly upon Tooz, which is the bark of a tree; it
easily divides into leaves, and remains perfect for many years. All ancient
manuscripts are written upon this bark, and they make use of a kind of
ink which cannot be washed out. Formerly they knew only the Hindo
sciences; but now they study those of other nations. They are preditors
and astrologers, like the Hindoos. The Mahommedans are partly Sunnies,
and others are of the sects of Aly and Noorbukhsy; and they are fre-
quently

quently engaged in wars against each other. Here are many delightful fingers, but they want variety. The most respectable people of this country are the Reythees, who, although they do not suffer themselves to be fettered by traditions, are doubtless true worshippers of God. They receive not any other sect, and ask nothing of any one; they plant the roads with fruit trees, to furnish the traveller with refreshment; they abstain from flesh; and have no intercourse with the other sex. There are near two thousand of this sect in Cashmeer.

Of Weights and Coins.—In Cashmeer the tolah contains sixteen mashaes, of six rutties each. The gold mohur consists of sixteen dams, of six rutties each. These mohurs are four rutties more in weight than those of Dehly. *Rubsassmu* is a small coin of nine mashaes. *Punch* is a copper coin, in value one quarter of a dam; it is also called *Kusserch*. The *Barahgany* is half of the foregoing. The *Shuckry* is the fourth of the *Barahgany*. Four *Kusseerehs* make one *Hut*; forty *Kusseerehs* make one *Sassnoo*; and one and a half *Sassnoo* make one *Siccah*. One hundred *Sassnoos* make one *Lach*, equivalent to 1000 royal dams.

The Hindoos regard all Cashmeer as holy land. Forty-five places are dedicated to Mahadeo; sixty-four to Bishen; three to Brahma; and twenty-two to Durga. In seven hundred places there are carved figures of snakes, which they worship.

Sirrynagur, the capital of Cashmeer, is fourfar fangs in length. The rivers Behut, Mar, and the Lutchmehkul run through it. The one last-mentioned is dry during part of the year, and the Mar is sometimes so

shallow that boats cannot pass through it. This city has for ages been in a flourishing state, and abounding with workmen of every denomination. They manufacture beautiful shawls and other fine woollen stuffs, amongst which are those called Doomah and Puttoo*; but, of these last, the best are those brought from Tibbet. Meer Syed Aly Hamadany resided for some time in this city, and founded a monastery, which remains a monument of his piety.

On the east side of this city is a high hill, called Kouh Soliman. Adjoining to the city are two large lakes, which are always full. The water of those lakes will keep good in jars for a long time.

Near the town of Bereng is a long straight, in a mountain, in which there is a reservoir of water seven ells square, which the Hindoos consider as a place of great sanctity. This reservoir is dry eleven months in the year; but, in the month of Ardibehest, the water gushes out from two springs. First, the water appears in a hole, which they call Sundahberary, situated in one corner of the reservoir; and, when this is full, the water springs up in another corner, called Sut-hrey-hy, till at length the reservoir flows over; after which it immediately begins to decrease, and continues doing so till it is perfectly dry; and this flux and reflux happens every morning, noon, and evening. When the reservoir is full of water, people throw into it flowers for the different springs, and, to the astonishment of the beholders, the flowers are afterwards found in the particular spring to which they were consigned. But certainly this is an artificial contrivance of the ancients, to entrap the ignorant. Near it is a

* Coarse kinds of shawls.

spring,

spring, which is dry for six months continuance; but, on a certain day, the husbandmen of that quarter go thither, and make sacrifices of sheep and goats, upon which the water gushes out, and supplies the lands of five villages. If the inundation proves excessive, they repeat the sacrifices till the water subsides.

Here is another spring, called Kookernag, whose water satisfies both hunger and thirst, and it is also a remedy for indigestion. At a small distance from this is another spring, in the centre of which is an idol temple of stone; a beautiful fabric. Here, in the summer, devotees surround themselves with fire, till they are reduced to ashes, and think they are thereby pleasing the deity.

Here is a spring in which is found touchstone; and to the south of it is a very high mountain, where there is an iron mine.

Punjaberach is a town dependent upon Uneej, and which is considered to be a very holy place: formerly it was a large city. It has seven idol temples, near which is a delightful plain, called Nundymurg.

In Punpoor, dependent upon Vehy, there are ten or twelve thousand beegahs of land covered with saffron, which, during the end of Firverdeen and the month of Ardibehesht, afford a prospect that would enchant those who are the most difficult to please. They cultivate it after the following manner. After ploughing the ground, they dig it with spades and form the earth into plats, in which they plant the saffron roots, which resemble onions. In the course of a month they sprout. The stalk is at first white, and when grown to about a finger's breadth, it begins to flower, and
continues.

continues doing so till there are eight in number. In the latter end of the month of Mehr, the plant is in perfection, and then is about a span high. The flower has six petals, of a yellow colour, containing six threads, three of which are yellow and three of a deep orange, and these threads are the saffron. When the plant has done flowering, it bears leaves. It will flower for six successive years. The first year it yields but little saffron, but it arrives at perfection in the second year, and continues so till the expiration of the sixth year. At that period they divide the roots, and transplant them, for if suffered to remain any longer in the same ground, they degenerate.

In the town of Reyvun are a spring and bafon, which are accounted holy; the people believe that the saffron seed originally came out of this spring, and, when they commence planting, they come to worship at it, pouring in cows milk which, if it sinks, is esteemed a good omen, but if it floats upon the surface of the water, they are filled with apprehensions for the success of the saffron.

In the village of Kehrow are three hundred and sixty sacred fountains; and here is also an iron mine.

Mirwardoon adjoins to great Tibbet. Here are bred the species of sheep, called Hundoo, which are used for carrying burdens. Near this place is a mountain, called Chutterkote, where are such numbers of snakes, that nobody can ascend it. Here is also another mountain of difficult ascent, where is a bafon of water which few people can arrive at, and sometimes it entirely disappears. At the foot of the mountain there frequently appear images of Mahadeo, in crystal, to the astonishment of the beholders.

In

In the vicinity of Ut-chewcel, one of the dependencies of Kuhtar, is a fountain of excellent water, which spouts up an ell high. This water is esteemed a great restorative.

In the village of Goonher is a very deep spring, surrounded with idolatrous temples, built of stone; when the water decreases, there appears an image of Mahadeo, in sandal wood.

Near Owler is a very high mountain, which has a spring of salt water. Here are elks.

Mutten is situated upon a raised spot, where, in ancient times, there was a large idolatrous temple. Here is a small reservoir, the water of which never decreases. Some believe the well of Babal to be at this place, but what is shown for it, is only an excavation without water. At the foot of the eminence is a spring, which is formed into a basin, that is full of large fish, but out of respect for the place, no one meddles with them. On one side of the reservoir is a cave, of unfathomable depth.

In Kahwerparah is a spring, the water of which flows over obliquely, with a tremendous noise.

At the village of Ush, in the middle of a mountain, is the retreat of Baba Zeineddeen Reeshy. It is said that, till this recluse came hither, there was not any water to be found in this mountain; but, that a stream issued out immediately, upon his taking up his residence here. After dwelling here twelve years, he entered the cave, closed the mouth thereof with a large stone, and has never since been seen by any one.

The

The town of Dutchenpareh is situated at the foot of a mountain, on the side of great Tibbet, and the stream abovementioned passes by it. Between great Tibbet and this pergunnah is a cave, in which is sometimes to be seen an image, in ice, called Amernaut, and which is held in great veneration. The image makes its appearance after the following manner: two days before the new moon, there appears, in the cave, a bubble of ice, which increases in size every day till the fifteenth day, at which time it is an ell or more in height; then, as the moon decreases, the image also gradually diminishes, till at last no vestige of it remains. This congealment the Hindoos regard as the image of Mahadeo, and believe that, by worshipping it, their desires will be accomplished. Near this cave is a rivulet, called Amrowty, the clay of whose bed is perfectly white; this they esteem holy, and rub it over their bodies. The snow on the mountains of this country never decreases, so that what with cold, the narrowness of the roads, and the extreme heights, they cannot be passed but with the utmost difficulty.

In the village of Dakhamoon is a spring: whenever the water thereof becomes turbid, and filth floats upon the surface, some calamity befalls the country. Near it is a quarry of Solomon's stone, of which are made plates and dishes.

The pergunnah of Phak abounds with flowers and odoriferous plants. Adjoining to it is a large lake, called Dull, one side of which is close to the town. On the surface of this lake are artificial islands, made for the purpose of cultivation, and sometimes robbers will cut off pieces of these floating lands, and convey them away to another part of the lake. Sultan Zeinulabeddeen constructed a dam, of stone and clay, a cove in length, which extended from the city of Sirrynagur to the pergunnah of Phak.

Near

Near this lake is a spring, which is a remedy for many disorders. In the village of T-hed is a most delightful spot, where is to be seen the junction of seven streams; and here are many ancient buildings of stone. Here is also a spring, which in winter is very hot and in summer very cold.

In the village of Bazwal is a cataract, called Shalamar, which falls from the mountain of Shabhkote, in a surprising manner. Here fish are caught, in great abundance, in wicker baskets.

In Aishhabalary is a sacred spring, called Sooryfir, on the sides of which are idolatrous temples of stone. The fountain of Shukernag is dry all the year, excepting that, when the ninth day of the month falls on a Friday, the water springs up in the morning, and continues flowing till the evening; and multitudes of people flock together to partake of the blessing.

In the village of Zinabul is a spring and basin, into which people throw walnuts, to know what will be the issue of any affair; the walnuts floating is a good omen, and on the contrary, if they sink, it is a sign of bad luck.

At Banhal is a temple, called Durgah. When any one wants to know what success his enemy will have against him, he fills two vessels with rice, one of which is for himself, and the other for his enemy. These are left all night in the temple, the doors of which are shut. The next day he brings them out with great ceremony, and opens them. The vessel in which are found flowers and saffron denotes success to its owner; and that which is full of straw and rubbish portends ill luck to the person to whom it belongs. But the following ceremony is more surprising. If any parties

parties have a dispute upon a point of right, which is difficult to determine, they send two persons to the temple, each carrying two fowls and two goats. They then give poison to the fowls and goats, after which they rub them with their hands, when the animals, of him whose claim is just, recover; and those of the other expire.

At Weerfir is the source of the river Behut, with a bafon, measuring a jereeb, from whence the water rushes out with an astonishing noise, and it is unfathomable. This spring is called Weernag; it has a stone border, and on the east side are temples.

In Kumber is a fountain, called Bewunfindh, which flows during two months in the spring, increasing its stream daily.

In Deofirberbala is a bafon, called Pehloonag, the water from which rushes out in a column, measuring twenty square ells. If any one wishes to know whether or not it will be a plentiful season, or to discover any circumstance respecting his own fortune, he fills an earthen vessel with rice, writes his name upon one side of it, and after closing the mouth, throws the vessel into the bafon. The vessel soon rises of itself to the surface of the water, and if, upon opening it, the rice is hot, and has a fragrant flavour, it is an omen of good luck; but if it appears mixed with straw and rubbish, it is a bad omen. Here is also a delightful rivulet, called Wiffy, issuing from a mountain, from the height of two hundred ells, making an astonishing noise in its descent. Frequently devout Hindoos precipitate themselves down this cataract, and think that, by thus ending their lives, they ensure to themselves reward in the next world.

In

In Kotehar is a fountain, which continues dry for eleven years, and, when the planet Jupiter enters the sign Leo, the water springs out on every Friday, but is dry all the rest of the week during that year.

Near the village of Mettelhameh is found the bird called Okar, whose feathers are plucked, to be worn in the turbans of the nobility. A certain allowance is made by government for the maintenance of those birds in these forests.

Near Shookroah is a fountain, which plays incessantly, and is a place of great religious resort. It never snows upon this mountain.

In Nagama is a stream, called Neelahnag, the basin of which measures forty beegahs, and the water is delightfully clear. This is also held sacred; and many fanatics consume themselves with fire on its border. They likewise try their fortunes by it in the following manner. A walnut, divided into four parts, is thrown into the spring; if an odd number floats, it is accounted a good omen, and an even number is deemed unlucky. They also throw milk into the spring, which sinking indicates good luck, but if it floats the omen is bad. In ancient times there was found, in this spring, a book, entitled Neelmut, containing a particular description of Cashmeer, with the history of this place of worship. It is asserted that, at the bottom of this spring, there is a large inhabited city, and that Burreo Shah, a Brahmin, went and remained there two or three days, and, on his return, gave a wonderful description of it.

In the town of Parwa is a spring, in which lepers bathe themselves

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U

every

every Sunday morning, and are thereby cleansed. Adjoining to this is a plain, remarkable for fattening the cattle that graze upon it.

In the pergunnah of Lytch, in the village of Hulthul, is a tree, of which if the smallest twig be shaken, it agitates the whole tree from the very root.

Lar adjoins to the mountains of great Tibbet; to the north of it is the loftiest mountain in Cashmeer, and which is of very difficult ascent. At the foot of it are two springs, two ells distant from each other, the water of one of which is cold, and of the other hot. They are both held sacred, and the Hindoos sometimes devote their lives here. On the middle of the mountain is a very large lake, into which the Hindoos throw the ashes of their dead, considering it the surest way of approaching the deity. If the flesh of any animal fall into the lake, there immediately arises a storm of snow and rain. In this vicinity is a rivulet, called the Sind, which has its source in great Tibbet: the water is so clear that the fish are visible, and they strike them with iron spears.

Shahebeddeenpoor is situated on the Behut, whose banks are planted with plane trees. At this town the rivers Behut and Sind unite their streams. In Teelahmoolah is a spot of ground, about one hundred beegahs in extent, which, during the time of the rains, is inundated: when the water subsides, and the mud is almost dry, the inhabitants take sticks, about an ell in length, which they work about in the mud, and find large fish and great quantities of little fry.

In

In Sutpoor is a basin of water that is unfathomable, and to which the Hindoos pay adoration. There is another place of worship, called Bhootteefir, dedicated to Mahadeo; those, who come to this place to worship, hear strange noises, without being able to discover from whence they arise.

At Ghoyahmoo, adjoining to little Tibet, is a large lake, called Ouller, measuring twenty-eight coss in circumference, and into which the river Behut empties itself.

In the middle of this lake Sultan Zeinulabeddeen built a magnificent palace, which is called Zienlunk. They sink, in the lake, boats filled with stones and branches of trees, and, after letting them remain under water for three or four months, draw them up with ropes, and by this means take great quantities of fish. Wild fowl are also caught on this lake.

Near the village of Abfen are hunted great numbers of elks, that come to the lake.

Adjoining to Matchamoo is an island, covered with trees, and whenever the trees are shaken by the wind, the island is also agitated.

At Purrispoor are fields of saffron. Here stood a lofty idolatrous temple, which was destroyed by Secunder, the father of Zeinulabeddeen. In the ruins was found a plate of copper, with an inscription in the Hindovy language, purporting that, after the expiration of 1100 years, the temple should be destroyed by a person named Secunder.

Turrehgong, in the pergunnah of Kamraj, was the residence of the
princes

princes of the Chuck tribe. Here is a spring, called Chetternag, the water of which is very wholesome, and in the centre of the spring is a very ancient stone building. In this spring are very large fish, but whoever catches them suffers some misfortune.

Adjoining to Gurgong is a pass, called Sowyum, at the extremity of which is a spot of ground measuring ten Jereebis. When the planet Jupiter enters the sign Leo, for a month's continuance, the soil of this place is so intensely hot, that it destroys the trees; and if a kettle be set upon the ground, it will boil. Belonging to it is a well-inhabited town; the pass to which, coming from Kamraj, joins on one side to Cashghur. On the west lies Puckely, where gold is found after the following manner. In the stream of the river they spread goat skins with long hair, fastening them down with stones, so that the water cannot move them. After two or three days, they take up the skins, and expose them to the sun. When they are perfectly dry, they shake them, and obtain grains of gold, some of which will weigh three tolahs. Another pass, called Goolkut, joins to Puckely, and leads to Cashghur. Here gold is obtained by washing the earth.

At the distance of twelve cosses from Hahyhamoo, is a river called Pudmutty, which comes from the territory of Dawurd. Gold is found in the sands of this river. On its banks is an idolatrous temple of stone, dedicated to Durga. On the eighth day of Shuckulputch* the temple shakes in an astonishing manner.

The revenues of this soobah are collected by estimate, and the crops

* Vide Vol. I.

divided

divided with government, it not being customary in any part of this country to demand, by measurement, or to receive money, excepting for a small part of the Syerjekat*.

Every coin, and even manufactures, are estimated in kherwars of rice. Although, formerly, government was said to take only a third of the produce of the soil, yet in fact the husbandman was not left in the enjoyment of near one half; but his majesty has now commanded, that the crops shall be equally divided between the husbandman and the state.

Cazy Aly fixed the revenues at 3,063,050 kherwars, and 11 tureks; the kherwar being estimated at 3 maunds and 8 seers of Akbershah.

They have a weight of two dams, called pul, and they also make use of the half and the fourth of this weight. Seven and a half of these puls make a seer; four seers are a mun; four muns are a turek; royal seers. Having taken the medium prices for several years, the kherwar turned out 29 dams, and this rate was fixed for the receipt of the revenues in grain; and the money kherwar was left at $13\frac{1}{2}$ dams. By this mode of calculation the amount revenue came to 746,700,411 dams, out of which 901,663 kherwars, 8 tureks, were paid in money, and were equivalent to 12,022,183 dams. The revenue fixed by Afof Khan is 3,079,543 kherwars, out of which 1,015,330 $\frac{1}{2}$ kherwars are in money. His majesty granted a general remission of all baj and tumghat, which deductions amounted to 67,824 $\frac{1}{2}$ kherwars, or 898,400 dams; and for the farther ease of the husbandman, the kherwar was increased in value five dams. Although Afof Khan's

* Vide Vol. I.

† Ibid.

settlement exceeds that of Cazy Aly 16,392 kherwars 5 tureks, yet, by calculating at the present rate, the amount to be collected is actually less 86,034 $\frac{1}{2}$ dams, because the Cazy overrated the money kherwar.

According to the rental deposited in the royal archives by Cazy Aly, Cashmeer contains forty-one pergunnahs, whilst Asof Khan's statement makes out only thirty-eight. This difference proceeds from Cazy Aly having made two divisions of pergunnah Kamraj, under the names of Kerna and Derow; and also by forming into two parcels the pergunnah commonly called Syer Mowaza. The Cazy gave the name of Pergunnah Havelly to forty villages on the side of Meraj, and eight villages in the Kamraj quarter he left without any denomination.

The ancients divided Cashmeer into two parts only, calling the eastern division Meraj, and the western division Kamraj.

There are now but few troops in Cashmeer, the native standing army being only 4892 cavalry and 92,400 infantry.

KINGS OF CASHMEER.

TABLE I.

Fifty-three Princes reigned 1266 years.

Owgnund. Damuder. Bal.

After these reigned thirty-five Princes, whose Names are forgotten.

Loo.	Ashowg.	
Kishen.	Jewlowk.	
Kehgunder.	Damuder.	
Serendir.	Beyfhck.	} three brothers.
Gowdher.	Zefhek.	
Suren.	Kcnfhck.	
Jennek.	Abchmun.	
Teyjeenir.		

TABLE II.

Twenty-one Princes reigned 1015 years and 29 days.

		Ys. Ms. Ds.			Ys. Ms. Ds.
Rajah Kenund	-	35 0 0	Beebeckhun	-	35 6 0
Bikhun	-	53 0 0	Nerkh, called also Kher	-	39 9 0
Inderjeet	-	35 6 0	Sideh	-	60 0 0
Rawen	-	30 0 0	Adutbeelabeh	-	30 6 0
					Hirnya

AYEEN AKBERY.

			Ys.	Ms.	Ds.				Ys.	Ms.	Ds.
Hirnya	-	-	37	7	0	Nir	-	-	60	0	0
Hirenkul	-	-	60	0	0	Uj	-	-	60	0	0
Ebiskeh	-	-	60	0	0	Kubaret	-	-	60	0	6
Merhkul	-	-	70	0	0	Kurren	-	-	57	0	11
Bek	-	-	63	0	13	Nurundrawut	-	-	36	3	10
Kutnund	-	-	30	0	0	Jewdishter	-	-	48	0	10
Vissnund	-	-	52	2	0						

TABLE III.

Six Princes reigned 192 years.

			Years.			Years.
Pertaubadut, said by some to be				Bejeery	-	8
a descendant of Bickermadut	32			Chunder	-	37
Juggook	-	-	32	Ariraj	-	47
Bunjir	-	-	36			

TABLE IV.

Ten Princes reigned 592 years, 10 months, and 1 day.

			Ys.	Ms.	Ds.				Ys.	Ms.	Ds.
Megdahan, grandson of						Jewdishter	-		39	3	
Jewdishter	-		34	0	0	Lekhmen, called also					
Serehsfain	-		30	0	0	Runadut	-		13	0	
Heren	-		30	2	0	Kernadut	-		300	0	
Materkunt, Brahmin			4	9	1	Beckermadut	-		42	0	
Pirwirfein	-		63	0	0	Baladut	-		36	0	

TABLE V.

Seventeen Princes reigned 257 years, 5 months, and 20 days.

	Ys. Ms. Ds.		Ys. Ms. Ds.
Dirleyir Dirwun, fon-in-		Sungranund -	7 0 0
law of Baladut	36 0 0	Jeyanund -	31 0 0
Pertaubadut -	50 0 0	Jujnund -	some months
Chundranund -	8 8 0	Lultanund -	12 0 0
Taranund -	4 0 24	Sungramanund -	37 0 0
Lultadut -	36 7 11	Brifput -	12 0 0
Kulyanund -	1 0 15	Ajeyanund -	36 0 0
Bijradut -	7 0 0	Anunkanund -	3 0 0
Pertoohanund -	4 1 0	Atbalanund -	2 0 0

TABLE VI.

Fifteen Princes reigned 89 years, 1 month, and 17 days.

	Ys. Ms. Ds.		Ys. Ms. Ds.
Aduntherma -	28 3 3	Jikkerderma -	10 0 15
Sunkerderma -	18 8 19	Soorderma -	1 0 0
Gopaulderma -	2 0 0	Barteh, a second time	1 4 0
Sungut -	0 0 10	Jikkerderma, a second time	0 6 0
Ranny Sogundrah, mother of Gopaul	2 0 0	Sunkerderma -	3 0 0
Barteh -	15 0 10	Jikkerderma, a third time	3 0 0
Nerjetderma -	1 1 0	Unmuntherma -	2 2 0
		Soorderma, a second time	0 6 0

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TABLE.

THE SOOBAN OF CASHMEER.

155.

		Ys. Ms. Ds.		Ys. Ms. Ds.
Rajdeo	-	23 3 7	Runjun Tibbety, a	} 10 years and some months.
Sungramdeo	-	16 0 10	native of Tibbet	
Ramdeo	-	21 1 13	Adundeo	15 2 10
Letchmendeo	-	13 3 12	Ranny Kotadevy wife of	
Seemehdeo	-	14 5 27	Adundeo	0 6 15
Seenehdeo	-	19 3 26		

Mahommedan Princes, who have reigned in Cashmeer.

TABLE IX.

Thirty-two Princes reigned 282 years, 5 months, and 1 day.

	Ys. Ms. Ds.
Sultan Shumfeddeen, who was in the service of Senehdeo	2 11 25
Sultan Jemsheer, his son	1 10 0
Allaheddeen, son of Shumfeddeen	12 8 13
Sultan Shahabeddeen, son of Shumfeddeen	20 0 0
Sultan Kotebeddeen, son of Shumfeddeen	15 5 2
Sultan Secunder, furnamed Sunkar, son of Kotebeddeen	22 9 6
Aly Shah, son of Secunder	6 9 0
Sultan Zeinulabeddeen, son of Secunder	52 0 0
Sultan Hajy Hyder Shah, son of Zeinulabeddeen	1 2 0
Sultan Hafan Khan, son of Hyder Shah	12 0 5
Sultan Mahommed Shah, son of Sultan Hafan	2 7 0
	Futteh

					Ys.	Ms.	Da.
Futteh Shah, grandson of Zeinulabeddeen	-	-	-	-	9	1	0
Sultan Mahommed Shah, a second time	-	-	-	-	0	9	9
Sultan Futteh Shah, a second time	-	-	-	-	1	1	0
Sultan Mahommed Shah, a third time	-	-	-	-	11	11	11
Sultan Ibrahim, son of Mahommed Shah	-	-	-	-	0	8	25
Sultan Nazek Shah, son of Futteh Shah	-	-	-	-	1	0	0
Sultan Mahommed Shah, a fourth time	-	-	-	-	34	8	10
Sultan Shumfeddeen, son of Mahommed Shah	-	-	-	-	0	10	0
Ifmail Shah, son of Sultan Mahommed	-	-	-	-	2	9	0
Bazek Shah, a second time	-	-	-	-	13	9	0
Ifmail Shah, a second time	-	-	-	-	1	5	0
Mirza Hyder Gurgan	-	-	-	-	10	0	0
Nazek Shah, a third time	-	-	-	-	1	0	0
Ghazi Khan, son of Kajee Chuck	-	-	-	-	10	6	0
Huffain Chuck, brother of Ghazi Khan	-	-	-	-	6	10	0
Aly Chuck, brother of Ghazi Khan	-	-	-	-	8	0	9
Yousef Shah, son of Aly Chuck	-	-	-	-	1	0	8
Syed Mobarek Shah, who was one of the nobles of Yousef Shah	-	-	-	-	0	0	25
Luker Chuck, grandson of Kajee Chuck	-	-	-	-	1	2	0
Yousef Shah, a second time	-	-	-	-	5	3	0
Yacoub Khan, son of Yousef Shah	-	-	-	-	1	11	0

Altogether one hundred and ninety-one princes; reigned 4109 years, 11 months, and 9 days.

A Summary

A summary History of the Kings of Cashmeer.

THE first time that his majesty led his victorious standards into this region of perpetual spring, the natives presented him with a book, called Raj Turungee, written in the Shanscrit language, and containing the history of the princes of Cashmeer, for upwards of four thousand years back. His majesty, who is ever the patron of learning, commanded some proficients in the Shanscrit tongue to translate this history into the Persian language. In this history it is said, that in the early ages of the world all Cashmeer, excepting the mountains, was covered with water, and was then called Suttyfir. Sutty is the wife of Mahadeo, and Sir signifies a reservoir. The space of one of the days of Brahma consists of fourteen munounters, each of which comprises seventy kulps; and seventy quadruple jowgs are equal to one kulp. Down to this present time, which is the fortieth year of his majesty's reign, there have elapsed from the period at which Cashmeer became inhabited, twenty-seven kulps of the seventh munounter, three jowgs of the twenty-eighth kulp, and of the fourth jowg, four thousand seven hundred and one solar years.

When the water had subsided, Kushup, renowned for the austerity of his manners, first brought the Brahmins to inhabit this country. Afterwards, when the number of the people had greatly increased, it became necessary for them to have a ruler; and having called a general assembly for determining upon this point, they then elected for their king one famous for his virtues; and from that period monarchy became established amongst them, and continued in force till the commencement of the reign of Owgnund, which is placed 4444 years prior to this day. This Owgnund

nund was killed by the hands of Bulbehder, Kifhen's elder brother, in a battle that was fought at Mehtra between Kifhen and Jerafindeh, rajah of Bahar. In consequence thereof, as some of the relations of Kifhen were going to a marriage feast at Kandahar, Damooder, the son of Owgnund, in order to revenge the death of his father, attacked them with an army on the banks of the Sind, and lost his life in the action. His wife had been foretold by the astrologers, that the child, with whom she was then pregnant, would be a son. Upon him Kifhen bestowed the kingdom of Cashmeer. After him reigned in succession thirty-five tyrannic princes, whose names are entirely forgotten.

Loo was a just prince. He founded in Kamraj the city of Looloo, vestiges of which are to be seen at this day. It is said that the buildings in this city were eighty crore in number.

Ashowg, the nephew of Rajah Jenneli, abolished, during his reign, the Brahminy rites, and substituted in their stead those of Jyen. This prince ruled with equity. He was succeeded by his son Rajah Jelowk, who carried his conquests to the sea-shore. On his return to Cashmeer, he brought with him from Kinoje (at that time the capital of Hindostan), many learned and wise men, out of which number he selected seven to preside over the following departments: 1. The administration of justice. 2. The revenues. 3. The treasury. 4. The army. 5. Commerce. 6. Controul of the household. 7. Astrology and alchymy. It is said, that this astrologer had at his command a large snake, upon whose back he travelled great distances by water. He sometimes appeared as an old man, and at other times he seemed to be a youth. Many other wonderful stories

ries are told of him. During the reign of Jelowk the doctrine of Bowdh was tolerated.

Damooder (the second) is said by some to have been the descendant of Ashwag; and others make him of another family. He was a pious prince; but having offended a devotee, he was, at his curse, transformed into a snake.

In the reign of Rajah Nerkh, the Brahmins got the better of the followers of Bowdh, and burnt down their temples.

Mehrkul was a shameless tyrant; but heaven permitted him to make considerable conquests. As he was descending an eminence, which is known by the name of Hustywutter, an elephant having slipped and fallen down, uttered doleful cries. He was delighted with beholding the distress of the poor animal, and commanded a hundred others to be precipitated and destroyed in like manner. From this circumstance the height obtained its present name; *Husty* signifying an *elephant*, and *Wutter* meaning *injury*. During his reign, a large stone appeared in one of the rivers of Cashmeer, and entirely blocked it up; and whatever was cut away from it in the day-time grew again in the course of the night. The workmen gave over in despair. Then a voice was heard proclaiming, that if a virtuous woman would lay her hand upon the stone, it would disappear. Orders were issued accordingly, and they brought woman after woman, who touched it without producing any effect. The rajah put to death the women for their incontinency, their children for being bastards, and the husbands for permitting the wickedness, till at length three millions of persons were massacred. At length the miracle was performed by the
hand

hand of a woman who was a potter. At last Rajah Mehrkul was seized with a fit of sickness, when he threw himself into a fire, and was burnt to death.

Rajah Kubaret governed with wisdom and justice, and made considerable conquests. Throughout his dominions no one was suffered to take away the life of any animal, all ranks of people being commanded to abstain from eating flesh. The temple which is now standing upon Solomon's mountain, was founded by this monarch's vizier.

Rajah Jewdishter commenced his reign with justice; but shortly after gave himself up to sensual gratifications, and following evil advice, became such an insufferable tyrant, that the kings of Hindostan and Tibet formed an alliance against him, and the chiefs of Cashmeer, encouraged thereby, threw him into prison.

In the reign of Rajah Bunjir, whilst the sun was in Leo, there was a fall of snow which totally destroyed the harvest, and occasioned a terrible famine.

Rajah Chunder was blest with a vizier, endowed with wisdom and fidelity; but the wicked envying his virtues, propagated unfavourable reports regarding him. On these occasions the great are generally staggered in their opinions, and make no use of their reason, forgetting every thing which they have read in history, on the direful effects of envy. Thus Rajah Burjin gave ear to the stories fabricated against his vizier, and dismissed him from his office. The faithful vizier bore his disgrace with the utmost submission; but his enemies, not satisfied with what they had compassed against

against him, represented to the rajah, that he was plotting to raise himself to the throne; and the deluded prince ordered him to be crucified. A short time after the execution, the vizier's peer* passed by the corpse, and read it decreed in his forehead as follows: "That he should be dismissed from his office, be sent to prison, and then crucified; but that after all, he should be restored to life, and obtain the kingdom." Astonished at what he beheld, he took down the body from the cross, and carried it to a secret place. Here he was incessantly offering up prayers to heaven for the restoration of his life, till one night the aerial spirits assembled together, and restored the body to life, by repeating incantations. He shortly after mounted the throne, but despising worldly pomp, soon abdicated it.

Megdaben was renowned for his virtues; and conquered Hindostan as far as the sea-shore.

Rajah Heren died without issue; when the nobles of Cashmeer submitted themselves to the government of Bickermajeet, rajah of Hindostan.

Rajah Materkunt was originally a Cashmeerian Brahmin, in a private station. Rajah Bickermajeet, charmed with his wisdom and virtue, gave him a sum of money to enable him to travel to his own country, with a letter addressed to the nobles there; and he was commanded to go without any companion. The Brahmin, with a heavy heart, repaired to Cashmeer, and delivered the rajah's letter. In it was written, "I am indebted to the bearer of this for many services, and he has experienced a variety of cares and disappointments. On receipt of this letter, commit to his charge

* Spiritual guide.

the government of Cashmeer; and, as you dread our royal displeasure, yield him obedience." The nobles of Cashmeer called a council to deliberate upon the occasion, when it was resolved to obey the mandate.

Rajah Perwersein was a private person in Hindostan, till a religious person foretold that he would be a monarch. Upon which he went to Nuggerkote, and possessed himself of that place.

Materkunt abdicated the throne of Cashmeer in favour of Perwersein, and came to Benaris, where he led a private life.

Rajah Perwersein was a good prince. He built Sirrynagur, the capital of Cashmeer, which is said to have then contained three millions six hundred thousand houses. He possessed unbounded liberality; as an instance of which, he sent to Materkunt eleven years revenue of Cashmeer, to be distributed by him amongst the needy.

Rajah Runadut ruled with justice, and made considerable conquests. Near Cushtwar, on the river Chenab, he went into a cave, accompanied by many of his relations and courtiers, and they were never heard of more. Many wonderful stories are related of this adventure.

Rajah Baladut reigned over Hindostan, and extended his dominions to the sea-shore.

In the reign of Rajah Chundranund, a Brahminy woman came to sue for justice, against the unknown murderer of her husband. The rajah demanded, whether she had reason to suspect any one of the deed. She replied,

replied, that her husband was a man of a very fair character, and that she had never known any one bear him ill-will, excepting one man, with whom he was continually disputing upon points of philosophy. This person being brought before the rajah, denied the charge; and the wife was not satisfied with the cause being determined by the ordeal trial, from the dread that he might escape by the means of witchcraft. The rajah was so much perplexed how to decide upon the case, that he could neither eat nor sleep. At length he saw in a dream, a sage, who taught him an incantation, which he should utter over a heap of rice flour, and then scatter the meal upon the ground, and direct the suspected person to walk over it: that if there appeared upon the meal the impression of the feet of two persons, then the accused was certainly the murderer. When the rajah awoke, he did as the vision had commanded him; and the Brahmin was proved guilty. But since it is not lawful to take away the life of a Brahmin, even for murder, an image was made in iron, resembling a man without a head, with which he was branded on the forehead.

Rajah Lultadut was a glorious prince, and gave great attention to the prosperity of his kingdom; and, with the divine assistance, he conquered Iran, Turan, Fars, Hindostan, Khatai, and almost all the rest of the habitable world. He died in the northern mountains. It is said, that, at the curse of a holy man, he was transformed into stone. There are other marvellous stories of him, too tedious for relation.

Rajah Ajeyanund extended his dominions by conquest, and was so exceedingly bountiful, that he bestowed in charity, at Benaris, ninety-nine thousand nine hundred and ninety-nine horses, together with necessaries of every kind for the needy. One day the rajah asked an old man, whether
his

his own armies, or those of Rajah Lultadut, were most numerous? The old man replied, "In your army there are only 80,000 sukpals*, and in that of your grandfather were 125,000 of these carriages; from whence the complete strength of each may be calculated." Rajah Ajeyanund having carried his victorious arms to a great distance from his capital, Juj, his wife's brother, erected the standard of rebellion; and the Omrahs of Cashmeer, from the dread of what might otherwise befall their wives and children, espoused his cause. The rajah, when informed of this, repaired immediately to Bengal, and, with the assistance of the troops of that country, repossessed himself of his throne, Juj being slain in battle.

Rajah Lultanund delighted in the company of mean people and idle jesters, whereby he gave great offence to the wife and experienced nobility. His vizier continually gave him good advice; but finding at length that it availed nothing, went into retirement.

Rajah Sunkerderma conquered Gujerat, Sind, and afterwards the Dekhan; but restored the latter to its former monarch. In the commencement of his reign he governed equitably; but in the end proved a tyrant.

In the reign of Jeffgeerdeo, a Brahmin, who had lost a purse, containing a hundred gold mohurs, was so overcome with grief at the misfortune, that he was going to kill himself. The thief hearing this, went to him, and said, "If I find the purse, how much of the money will you be satisfied with?" He answered, "Whatever you please." The thief brought him ten gold mohurs. The Brahmin enraged hereat, ran to demand justice

* Sukpal is a kind of palkee.

from

from the rajah, relating to him what had happened. The rajah summoned the thief, and ordered him to return ninety mohurs, saying, that he was only entitled to ten mohurs, the reward for finding the purse.

Seenehdeo had in his service one Shahmeer, a Mahommedan, who carried his genealogy up to Arjunpandu. During the reign of this prince, Zuljoo, the paymaster of the troops of the king of Kandahar, rebelled; and, after plundering the whole of that kingdom, betook himself to the narrow passes in the mountains, from whence he made frequent inroads upon the peasants, extorted money from them; and, in order to ingratiate himself with the rajah, sent him considerable presents. At length the rajah marched to join Zuljoo, who came out of his retreat, and returned to Kandahar. Many of the rajah's troops were buried in the snow in the mountains. Also, during the reign of Seenehdeo, Runjun, son of the king of Tibbet, invaded Cashmeer, and committed great depredations. Upon the death of Seenehdeo, he established himself on the throne, and ruled with wisdom and justice. He appointed Shahmeer, abovementioned, his vizier; and was by him converted to the Mahommedan faith.

Rajah Adundeo dying, Shahmeer married his widow; and in A. H. 742, caused the Khotbah to be read, and the coin to be struck in his own name, assuming the title of Sultan Shumseddeen. He exacted from the husbandman only a fourth of the produce of the soil. Before he came to Cashmeer, it was revealed to him in a dream, that he should obtain the kingdom.

Sultan Allaheddeen, during his reign, made it a law, that a widow, convicted of want of chastity, should not enjoy her deceased husband's estate.

Sultan

Sultan Shahabeddeen, a wife and upright prince, conquered Tibbet, Nuggerkote, and other countries.

In the reign of Sultan Kotebeddeen, Meer Syed Aly Hamadany came to Cashmeer, and was treated with great respect by the Sultan.

Sultan Secunder was a rigid Mahomedan, putting to death those who refused to become converts to the faith, and he destroyed all the considerable idolatrous temples. Timur, when he conquered Hindoostan, sent him ten elephants. The Sultan wished to have had an interview with Timur, and set out from Cashmeer for that purpose; but hearing on the way, that it had been reported to Timur, that he was bringing with him thirty thousand horses for a present, he made an excuse and went back again.

Aly Shah abdicated the kingdom in favour of Zeinulabeddeen, and set out upon a pilgrimage to Mecca; but losing his resolution, and following ill advice, returned to Cashmeer without visiting Mecca, and with the assistance of the king of Jummoo, again possessed himself of the kingdom. Zeinulabeddeen returned to Punjab, where he formed an alliance with Jefferut Gowhker. Hereupon Aly Shah collected together a large army, marched to Punjab, where a great battle was fought, in which Aly Shah was put to flight, and Zeinulabeddeen regained the kingdom of Cashmeer. Jefferut then took leave of Zeinulabeddeen, and marched to Dehly, where, being defeated in battle by Sultan Bhelole, he returned to Cashmeer; but with the sultan's army, he conquered all Punjab. The sultan subdued Tibbet and Sind. He was a very wise prince, and never persecuted any on account of religion. He was honoured and respected by all ranks of his subjects, who unanimously bestowed upon him the title of Wullee (*or Saint.*)

Saint.) He is also said to have possessed the power of transmigrating his soul into any body he pleased; and he predicted, that during the reign of one of the princes of the Chuck tribe, the kingdom should be transferred from the hands of the natives to the monarchs of Hindostan; and this prediction, after a long period, was accomplished. Such was his beneficence and love of his subjects, that he abolished the poll-tax, which was used to be levied from the Hindoos, forbade oxen being slain, and entirely abolished all taxes, together with the custom of offerings and presents of every kind. He enlarged the Jereeb, in favour of the husbandmen: and supported his expences by the produce of certain copper mines. He always presided in person in the courts of justice, and resolved difficult points. Robbers he put in chains, and employed them upon public works. His humanity made him prohibit hunting; and he himself never ate any flesh. He translated many books from the Arabic, Persian, Cashmeerian, and Shanscrit languages. Under his reign, musicians came to Cashmeer, from Iran and Turan, amongst whom were from Khorasan Oudee, the scholar of the well-known Khajeh Abdalcader of Khorasan, and Mulla Jemmeal, who was inimitable both in music and painting. Sultan Abufeyd Mirza sent to Zeinulabeddeen, from Khorasan, presents of Arabian horses, and Bokhty camels. Sultan Bhelole Loody, monarch of Dehly, and Sultan Mahmood, king of Gujerat, also formed alliances with him.

When Sultan Hussen came to the kingdom, he led an army into Punjab, fought several battles against Tatar Khan, and plundered and laid waste the country.

When Futteh Shah sat upon the throne, Meer Shums, one of the disciples of Shah Cossim Anwar, came from Irak to Cashmeer, and taught the

tenets of Noor-Buckhsly; the first introduction there of the doctrine of the *Sheis*.

At the time that Mahommed Shah regained the kingdom a third time by the help of Secunder, the emperor Baber undertook the conquest of Hindostan.

In the reign of Sultan Ibraheim Abdal, it was represented to Baber, that Cashmeer would be an easy conquest. Baber sent thither Aly Beg, Mahommed Khan, and Mahmood Khan. They were at first victorious; but the insurrections of the natives would not allow them to establish themselves there: they therefore accepted of a contribution in money, and left the country. Nazek Shah hereupon obtained the kingdom.

When Mahommed Shah was restored to his kingdom the fourth time, the emperor Hemayun was upon the throne. Mirza Kamran commanded at that time in Lahoor; and those who were well acquainted with Cashmeer, assured him it would prove an easy conquest. He, guided by their advice, sent thither Mehrum Kowkeh, who, with the assistance of some of the natives, subdued Cashmeer. This Kowkeh exercising great tyranny, the people rose against him, and the Moghul chiefs were obliged to sue for quarter, and return to their own country.

In A. H. 930, Sultan Syed Khan, king of Cashghur, sent his son, Secunder Khan, and one Mirza Hyder, with an army of ten thousand men, who entered Cashmeer by the way of Tibbet and Lar. They committed great depredations, but returned in a short time upon terms of compromise.

In

In A. H. 948, Mirza Hyder was sent again into Cashmeer, by the emperor Hemayun, and, by the help of some natives, conquered the whole of that country; and also a part of Great Tibbet. Khajee Chuck came into Hindostan, and obtained assistance from Sheer Khan. He afterwards fought Mirza Hyder, but was defeated; and Mirza easily prevailed upon the Cashmeerians to read the Khotbah, and strike the coin in the name of the emperor Hemayun, instead of that of Nazek Shah.

SIRCAR PUCKELY

MEASURES in length 35, and in breadth 25 cose. On the east lies Cashmeer; on the north Kinore; on the south the territory of the Gehker tribe; and on the west is Attock Benaris. Timoor left a small number of troops to keep possession of this quarter, and some of their descendants are there to this day.

Snow is continually falling in the mountains of this district, and sometimes in the plains. The winter is very severe, but the summer heat moderate. Like Hindostan, Puckely has periodical rains.

Here are three rivers, viz. Kishengung, Behut, and Sind. The language of the inhabitants has no affinity with those of Cashmeer, Zabulistan, or Hindostan. Nakhud and barley are the most plentiful grain here. Apricots, peaches, and walnuts, grow wild; no pains being taken here with fruit trees. Their game, horses, mules, oxen, and buffaloes, are but indifferent.

Formerly the rajah of this country was tributary to Cashmeer.

VOL. II.

Z

SIRCAR

SIRCAR SEWAD.

IT comprifes three territories, viz. Bembher, Sewad, and Bijore. The length of Bembher is 16, and the breadth 12 cofe. On the east lies Puckely; on the north, Kenore and Caffghur; on the fouth, Attock Benaris; and Sewad is the western extremity. There are two roads to it from Hindoftan, one by the heights of Surkhaby, and the other by the Molondery hills. Neither of thefe roads are good, but the firft is the moft difficult to pafs.

Sewad meafures in length 40, and in breadth from 5 to 15 cofe. On the east lies Bembher; on the north, Kenore and Caffghur; on the fouth, Bickram; and on the west, Bijore. In the mountains of this country are feveral paffes. Near the pafs of Dumghar, adjoining to Caffghur, is the city of Munglore, the refidence of the governor of the province. There are two routes to it from Hindoftan; one by the height of Mulkund, and the other by the pafs of Sheer Khan. The fummer and winter are very temperate. The mountains are always covered with fnow, but in the plains it melts in three or four days after the fall. Here are fpring and autumn*, and periodical rains, as in Hindoftan. Both their fpring and autumn harvefts are very plentiful. Here are all the flowers of Tartary and Hindoftan; violets, narciffufes, and a variety of fruits, grow wild. The apricots and pears are remarkably fine. The hawks are good. Here is an iron-mine.

Bijore is in length 25, and in breadth from 5 to 10 cofe. On the

* In Hindoftan the trees are in perpetual verdure.

east

east lies Sewad; on the north, Kenore and Cashghur; on the south, Bickram; and on the west, Guznoorgul. It has an old fortress, of some strength, where the governor resides; and there are several passes on the side of Cabul. Emeer Syed Aly Hamadany is said to have died here, but that, in compliance with his last testament, his body was conveyed to Khotlan.

The air of this district resembles that of Sewad, excepting that the heat and cold are felt rather more severely here. It has only three roads, one leading to Hindostan, called Danishkote, and two that go to Cabul, one of which is named Summej, and the other Guznoorgul. Danishkote is the best road. Adjoining to Bijore, and confined by the mountains and the rivers of Cabul and Sind, is a defart, measuring in length 30, and in breadth from 20 to 25 cofs.

The whole of this fircar consists of hills and wilds; and is inhabited by the tribe of Yousef-Zy. In the time of Mirza Ulugh Beg, the tribe of Sultan, who assert themselves to be the descendants of the daughter of Sultan Secunder Zulkerman, came from Cabul, and possessed themselves of this country. They say that Secunder left treasure in Cabul under the care of some of his relations; and some of their descendants, who carry their genealogical table in their hands, now dwell in the mountainous parts.

During this immortal reign, many of the turbulent inhabitants of this country have been destroyed, others taken prisoners, and others have betaken themselves to the wilds.

SIRCAR DERUNYUN AND ISSA KHYL.

THIS is a territory situated to the south east of Cabul. The inhabitants are Afghans, mostly of the tribes of Sirany, Gurany, and Zeery.

SIRCAR KANDAHAR

IS situated in the third climate. The length, from Kelat Bunjarah to Ghurgistan, is 300 cofs; and it measures in breadth, from Sind to Furreh, 260 cofs. On the east lies Sind; on the north Ghour and Ghurgistan; on the south Sewee; and on the west Furreh of Cabul. On the northwest it is bounded by Ghuzneen.

It snows but seldom near the city of Cabul, but in the mountains it falls almost incessantly.

Of Coins. 18 dinars are a tuman, each tuman being equivalent to 800 dams. The tuman of Khorasan is 30, and the tuman of Irak 40 rupees.

Most kinds of grain are computed in kherwars. The kherwar is equal to 40 Kandahary, or 10 Hindostany maunds.

Kandahar is the capital of this fircar, and is situated in longitude 170° 40', and latitude 33°. It has two forts. The heat is very severe, and the cold temperate, except in the months of December and January, when water freezes. Snow does not fall here above once in three or four years.

Here

Here are flowers and fruits in abundance. The wheat of Kandahar is very white, and is sent to great distances as a rarity.

At the distance of five cofs from Kandahar is a mountain, called Azderkouh, in which is a remarkable cave, known by the name of Ghar Gemshied (*Ghemshied's Cave*.) You enter it with lighted lamps, but from there being no circulation of air, the lights are extinguished before you can reach the bottom of the cave.

At the distance of eight cofs from Kelat is a large mountain, in the centre of which is also a wonderful cave, called Ghar Shah, (*the King's Cave*.) In the middle of it are two natural pillars, one of which unites with the roof of the cave, being 30 ells high; and from its top issues a stream of water, which flows into a bafon that is near it. The other pillar is only 11 ells in height, and from its base issues a rapid stream. The sources of these two streams are between Balkh and Cabul, and are called Hirmund and Birkutmund. Mollana Moiyeneddeen, in his history of Khorasan, says, that a thousand streams issue from these springs. At the distance of 16 cofs from Kelat, at the foot of a large mountain, is a spot, called Bumbul, where were formerly many aqueducts; now it is cultivated with melons. In this mountain are many springs. At the foot of the mountain is a furnace for smelting iron, an ancient work.

In a long tract of country, between Dawurd and Seistan, snow never falls. The river Hirmund runs through it; the whole is in high cultivation, and well defended by forts.

In the vicinity of Kandahar are the ruins of a large city, the native

tive place of the Ghaurian sultans ; of whose grandeur many monuments remain.

Between Hirmund and Kandahar is situated the well-known city of Mey-mund, mentioned in old astronomical tables.

Wheat and barley, in the dialect of Kandahar, is called Sefidtery (*white vegetable*;) and the lands cultivated therewith are measured by the jereeb, of 60 square guz of Cabul, equal to 54 guz of Kandahar. In the calculations for the royal exchequer, out of every ten kherwars of the produce of the soil, there is taken one fifth for the revenue and charges.

Rates of Collection of Revenue from a Jereeb, according to the Degrees of excellence of the Soil.

<i>Kinds of Lands.</i>	<i>Median Produce in Kherwars.</i>	<i>Revenue in Maunds.</i>
1	3	24
2	$2\frac{1}{2}$	20
3	2	16
4	$1\frac{1}{2}$	12
5	1	8
6	30 maunds.	6
7	8 ditto.	$1\frac{1}{2}$

If the husbandman does not approve of measurement, then the produce is made into three heaps, two of which are for himself; and the other being divided into three parts, two are taken by the state, and one third goes for Jehat*.

On grapes, the revenue is collected either by measurement, or by agree-

* Vide Vol. I.

ing

ing to pay a certain sum. For measurement, some experienced persons estimate the produce of the vineyard, and the state exacts four baberies from every kherwar. In the reign of Hemayun the rate was two baberies and four tungahs. A babery is one milkal; two and a half baberies are equivalent to one rupee. Besides these three kinds (barley, wheat, and grapes,) which are called *Sefeidtery*, there are taken upon the following articles, which are styled *Subzting* (or greens), seven and a half baberies for every jereeb, viz. rice, melons, cucumbers, onions, turnips, carrots, poppies, and lettuce. Formerly they were rated at five baberies. Upon other vegetables they formerly exacted two baberies per jereeb, but now three are taken.

In the tract, between Dawurd and Seistan, described above, if the crops are made into three heaps, the same as in Kandahar, then for *Sefeidtery*; out of every measured jereeb the state takes twenty maunds. The kherwar of this district consists of 100 maunds, which are equivalent to ten maunds of Hindostan. Upon grapes the duty is the same as at Kandahar; and the articles of *Subztery* pay two baberies per jereeb.

The same equitable practice also obtains in Dawurd upon *Sefeidtery*.

SIRCAR CABUL

IS situated in the third and fourth climates. The length, from Attock Benaris, on the banks of the Sind, to Hindookouh, is 150 coss; and the breadth, from Carabagh to Chaghanferai, 100 coss. On the east lies Hindostan;

dostan; on the west, inclining to the north, are mountains, between which is situated Ghour; on the north is Inderab of Badakhshan, and Hindookouh; on the south Firmel and Nughz. It is impossible to give in writing an adequate idea of the excellence of the air and water of this country. Although the winter is rather severe, yet it never does any injury. The parts in which snow falls, and those which are entirely free from it, are so near to each other, that you may pass from heat to cold in the course of a day, which is not to be experienced in any other inhabited country of the whole globe. The snow begins to fall in the mountains in September, but not in the plains till November. Baber, in his Commentaries, remarks, that snow never falls, on the side of Hindostan, nearer than the hills of Badam Cheshmeh. This certainly might have been the case in his time; but now it comes even to the edge of the Niemlah hills, and indeed to the Khyber heights.

This country abounds with delicious fruits; the melons, however, are an exception, being but indifferent; and the harvests are not very flourishing. The surrounding mountains and wilds defend Cabul from sudden invasions. Hindookouh lies in the centre, between Cabul, Badakhshan, and Balkh. There are seven roads from Turan to Cabul. Those from the side of Bunjeer are Hawak, Tool, and Bazaruck. Tool is the best road, but rather long, as its name implies*. The straightest is that by the Bazaruck height. In the middle of the road is a large mountain, around which are seven hills, called Huft Butch (the seven children). The fourth road, in coming from Inderab, divides into two branches, which unite at the foot of the hill. The fifth road is by the hill of Kipchack; and this is also somewhat easy to pass. The sixth is by the hill of Sheertoo;

* Tool, in the Persian, signifies long.

but,

but, in the summer, when the waters are out, as soon as you descend the mountain, you must go by the route of Bamian and Talakan. The seventh is by the way of Abdereh. In winter travellers make use of this road, it being the only one passable in the depth of that season.

There is also a road by the way of Khorasan and Kandahar, which is without any winding, and free from hills. From Hindostan to Cabul, there are six roads: 1. Kurpeh, on which road, after passing two hills, you come to Jilalpoor. Baber has not taken any notice of this road; we must therefore conclude, that in his time it was not used. 2. Khybir, which was formerly a little difficult, but his majesty has had it levelled in such a manner that carriages now pass with ease. The people of Turan and Hindostan come and go by this road. 3. Bungish. In order to go this way, you pass the river Sind, at Dunkhote Ferry. 4. Nughz. 5. Fermel, to which you pass over the Sind at Chowporah Ferry.

No less than eleven languages are in use in the soobah of Cabul, each nation speaking its own; viz. Turkish, Mughooly, Persian, Hindy, Afghany, Pushtowey, Purratchee, Gubree, Burkee, Lumghanee, and Arabic.

The natives are chiefly of the tribes of Hezarch and Afghan, and they possess all the pasturage. The tribe of Hezarch are the remains of the Chaghtai army, which Mangu Khan sent into these parts to the assistance of Holaku Khan, under the command of his son Nikodar Oghlan; and they inhabit the country from Ghuzneen to Kandahar and Mydan, to the borders of Balkh. They are upwards of 100,000 families, a third of whom are cavalry. They all breed horses, sheep, and goats. Their pride

and self-conceit frequently occasion parties amongst them, which end in strife and bloodshed.

The Afghans say that they are descended from the children of Israel. They assert that, their grand progenitor, Afghan, had three sons: 1. Surreen, from whom the tribe of Surreenee are descended. 2. Ghurghuft, the founder of the Ghurghuffy tribe. 3. Tubben, the progenitor of the Tubnee tribe. From those three stocks have sprung various tribes, distinguished by the names of their founders. Amongst this number are Turreen, Purreeteh, Myaneh, Gheen, Khurgheen, Shiranee, Owzmur, Kaffy, Jummond, Kheifhky, Kuttany, Kheleel, Mahmoundzie, Daoudzie, Yousefzie, Gilyanee, Birkalany; all descended originally from Surreen. Again the Soorawhy, Jylum, Wurekzie, Afreedee, Juktanee, Khutkee, Keranee, Bawur, Munnoob, Kakerna, Ghurbanee, Musfiwance, Bunny, and Tarun, who all carry their pedigree up to Ghurghuft. Together with the Ghilzie, Loody, Neyazee, Noohanie, Soory, Sorwany, and Kuckboor, of the stock of Tubben.

They say that Muth Aly Chowry, whom the Afghans call Muttee, had criminal connexion with one of the daughters of Tubben; and that, when the days of her pregnancy were nearly accomplished, he married her, and thereby preserved her character. Of this marriage were born three sons: 1. Ghilzee. 2. Loody. 3. Seewany.

Some Afghans consider themselves to be of Egyptian extraction, asserting that, when the children of Israel returned from Jerusalem to Egypt, this tribe emigrated to Hindoostan. The history of this event is of too great length for insertion here.

There

There are other unsettled tribes, viz. those of Kajah Khyzree, Kakshal, Mydany, Uzbek, Kolunjee, Beranjee, Teelboorjee, Nuckdurree, Bekfoodel, Seedeibaay, Tofukundaz, Arub, Gulaban, Tookbaay, &c. These are numerous, but do not equal the multitude of Afghans. At present many of these tribes acknowledge a dependence upon the Jageerdars.

THE CITY OF CABUL.

IT is situated in longitude $104^{\circ} 40'$, and latitude $34^{\circ} 30'$. It is a very ancient and beautiful city. Pufheng is said to have been the founder. There are double walls of mud, of considerable strength. On the south-east quarter is a small hill, named Shah Cabul*. One of their ancient kings must have built upon it, from which circumstance it obtained its name.

Aruck is the city now standing upon the above-mentioned small hill. At the foot of it are rich plains, decorated with delightful gardens. The most famous of these is that called Sherara, in which are two pleasant rivulets. One of them, the rivulet of Kheteeben, comes from Lelunder, and, after passing through this garden, goes on to the city of Cabul. The other takes its rise in the village of Yacoub, and passes the city of Cabul before the Dehly gate. This last is called the rivulet of Pul Musten, and its water is better than that of the other. In the neighbourhood of this place is a delightful spot, called Gulgoonch. From the hill Shah Cabul issue three rivulets, which run towards the city. At the head of one of

* The King of Cabul.

them

them is the shrine of Khajah Hummoo. Another is said to have been visited by the prophet Khyzir; and the third springs up opposite to the tomb of Khajah Abdulfumud, who is also called Khajah Rofheny.

From early antiquity Cabul and Kandahar have been accounted the gates of Hindoostan; one affording entrance from Turan, and the other from Iran; and if both places are properly guarded, the extensive empire of Hindoostan is safe from the irruptions of foreigners.

In Cabul, as well as in Samarcand and Bokhara, a pergunnah, which is composed of villages and hamlets, is called Tooman.

Tooman Bekram, commonly called Peishore, enjoys a delightful spring season. Here is a temple, called Gorekehtery, a place of religious resort, particularly for Jowgies.

Tooman Neyknehar. Formerly the governor of the province resided at Adeenehpoor; now Jilalabad is his place of residence. Snow falls here; but the winter is not severe. In this province grows the seedless pomegranate. This Tooman has nine rivulets, which secure success to the harvests. In Jilalabad is the garden called Suffa, a monument of the Emperor Baber. Near Adeenehpoor is a garden, called Wuffa, another monument of the same monarch. On the south side of Jilalabad is a mountain, of a wonderful appearance, it being perpetually covered with snow; and, on this account, it is called the *White Mountain*. Whenever snow falls in Cabul, it does the same upon a hill in this quarter.

Tooman Munderar abounds with monkeys. Here the rivers Alyshung
and

and Alunka unite their streams, and disembogue themselves into the river Baran. The river of Chughanferai, after passing through the north-east quarter, enters Kuttore.

Tooman Alyshung is surrounded with large mountains, covered with snow, in which is the source of the river bearing the same name. The inhabitants are called Kafurs (infidels). Here is a tomb in which, according to some people, lies interred Lamek, the father of Noah. The natives of this country change the letter *Kaf* ك into *Ghain* غ, calling this place, instead of Lumeikan, Lumeghan.

Tooman Bekhrad is also full of infidels. Instead of lamps they burn green fir, which gives a very good light. Here is an animal, called the *Flying-Fox*, which flies up about an ell from the ground. Here are also mice that have a fine musky scent.

Cherkh, one of the dependencies of Tooman Lahooker, gives names to Mollani Yacoub Cherkhy. Sijawund is also one of the well-known villages of this Tooman.

The mountains of Tooman Budrow are invested with infidels, and wild Hezarch and Afghan tribes.

Tooman Ulfaiy has snow on one side, whilst the other side is a warm climate. Here are plenty of game in the spring.

Tooman Bungish has 7000 cavalry and 87,800 infantry, viz. Of the Mehmund tribe, 500 cavalry and the like number of infantry. The
Kheleel

Kheleel tribe 500 cavalry and 65,000 infantry. The Daoudziey, 9000 cavalry and 97,000 infantry. Kakjany, 500 cavalry and 4000 infantry. Sany, 100 cavalry and 1400 infantry. Iman Khyel, 50 cavalry and 850 infantry. Uljee, 100 cavalry and 2900 infantry. Khyzir Khyel, 20 cavalry and 550 infantry. Sheerger, 20 cavalry and 1400 infantry. Khurgoony, 10 cavalry and 200 infantry. Khutky, 200 cavalry and 4000 infantry. Abdulrahmany, 100 cavalry and 2500 infantry. Afreedy, 500 cavalry and 2500 infantry. Dirwuck, 500 cavalry and 5500 infantry.

Tooman Gurdeyz has a strong fort, and most of the houses are four stories high.

Tooman Ghuzneen is in the second climate. It is also called Zabul, and was the capital of Sultan Mahmood, Sultan Shahabeddeen, and several other monarchs. Formerly this country was called Zabulistan, and Kandahar reckoned a part of it. Here are the tombs of Hakheem Sunnaiy, and many other holy men. The winter here is the same as in Samarcand and Tebriz. A river runs from north to south, and fertilizes all the cultivated lands; but the husbandman undergoes great labour, from being obliged to bring fresh mould, from Cabul, every year, the natural soil of the country being too poor for cultivation. In the time of Baber here was a tomb which shook whenever blessings were implored for the prophet; but, upon investigating the cause, it was discovered to be a trick. If any filth is thrown into a certain spring near this place, there immediately ensues a dreadful tempest, with rain and snow.

Tooman Damenkouh is incomparable for abundance of flowers, and for the beauty of its spring and autumn.

Tooman

Tooman Gharbund. It has an inconceivable variety of fragrant shrubs and flowers. There are thirty species of tulips, one of which has the fragrance of the rose, and is called the *rose-scented tulip*. Here are mines of silver and lapis lazuli. Near the mountains is a sandy desert, called *Khajah regrevan*. In the summer season there is heard, in this desert, the noise of drums and kettledrums.

In Tooman Zohac Bamyan, the castle of Zohac, a monument of great antiquity, is in good condition, whilst the fortrefs of Bamyan lies in ruins.

In the midst of these mountains are twelve thousand recesses cut out of the rock, and ornamented with carving and plaister-work. These places are called Summij; and, in ancient times, were the winter retreat of the natives. Here are three astonishing idols; one representing a man eighty ells high; another, of a woman, fifty; and the third, which is the figure of a child, measuring fifteen ells in height. In one of these Summijes is a tomb, where is a coffin, containing a corpse, concerning which the oldest man can give no account; but it is held in great veneration. The ancients certainly were possessed of some medical preparations, with which, if they anointed dead bodies, and afterwards buried them in a dry soil, they suffered no injury from time; and there can be no doubt but this corpse must have been preserved after that manner, although the ignorant suppose it something miraculous.

The whole of Cabul, which has been described, contains twenty Toomans. The Emperor Baber, in his Commentaries, reckons the revenue and tumgha * at eight lacks of Shahrokhees, which are equivalent to three

* Vide Vol. I.

lacks and twenty thousand rupees of Akbershahy, or one crore twenty-eight lacks of dams. Now, through the blessing of his majesty's immortal glory, although a variety of taxes have been remitted, the revenue is increased to six crore, seventy-three lacks, six thousand nine hundred and eighty-three dams. This increase has arisen from the improved state of the country; besides that Pershawar, Aishtugar, and some other places have been since added: and it is, moreover, to be considered, that the officers of government were not at that time under such good management as they are at present.

In A. H. 77, Abdulmullick, son of Merwan, removed Ommiah, the son of Abdullah, from the government of Khorasan, and conferred it upon Yousef, the son of Hejaj. At the same time he appointed, to the government of Seistan, Abdullah, the son of Abubeker. The latter levied an army, and marched against Runtahl, Rajah of Cabul. Runtahl, finding himself unable to cope with him, retreated to the heights; and Abdullah, ill advised, pursued him. The country people seized the opportunity of revenging themselves, blocked up all the passes with stones, and, thereby cutting off his retreat, reduced his army to such distress, for want of provisions, that he was obliged to purchase a peace at the price of seven lacks of dirhems, equivalent to three lacks of rupees of the present time. When Shureeh, the son of Hany, heard what had befallen Abdullah's army, he was greatly troubled, and, notwithstanding his extreme old age, hastened to renew the war, and died fighting gallantly. As soon as the tidings of those disasters were brought to Hejaj, he reprimanded Abdullah, and deprived him of the command. In the year 80 Hejaj appointed Abdulrahman, the son of Mahommed Ashufs, governor of the province of Seistan and its dependencies, and gave him the conduct of the war against the Runtahl.

Abdulrahman,

Abdulrahman, when he arrived on the borders of Cabul, prudently took care to post chosen troops in all the passes. He performed great feats of valour, and obtained considerable plunder; but, from the nature of the country, he could not maintain his conquest. When he returned to Seistan, Hejaj sent him a letter, couched in the following terms: "Your services of this year amount to nothing; immediately on the receipt of this letter return to Cabul, and possess yourself of that country. Should you prove in the least disobedient, by extending your delay till next year, I shall dismiss you from your government, and in such case the whole army are hereby required to obey Ishaq, the son of Mahommed, as their general." Upon the receipt of the letter, Abdulrahman entered into a confederacy with his officers, concluded a treaty with the Rajah of Cabul, and marched to attack Hejaj. In the treaty with the Rajah of Cabul, it was agreed, that if the Mahommedans proved victorious, they would not, in any shape, molest the rajah's dominions; but that, if they suffered a defeat, he should afford them protection. Hejaj, enraged, marched out to meet them, and a battle was fought near Tustar, in which Abdulrahman proving victorious, Hejaj returned to Bafrah. In a second engagement he defeated Abdulrahman, who retreated to Bost, which was in the hands of one of his agents. But the base wretch, in order to ingratiate himself with Hejaj, seized Abdulrahman, and intended to have sent him to his enemy, when, at that instant, the Rajah of Cabul flew to his relief, and carried him to Cabul. This prince enabled him to prosecute the war against Hejaj, but he never gained any advantage in any battle that he fought. At last Runtahl, gained over by the seducing promises of Hejaj, sent prisoner to him Abdulrahman, who, in a fit of despair, on the road, threw himself headlong from a precipice, and thus ended his life. In the year 107, under the Khalifat of Heshan, the son of Abdulmullick, his governor of

Khorasan, Ameen, the son of Abdallah Casheery, conquered Ghour, Ghurghistan, and Neemroz of Cabul. From that time, under the khalifs of the houses of Ommiah and Abbas, these provinces continued to be dependent upon Khorasan, till the government of the Sammanians, when Aleptigheen, a slave belonging to that family, rebelled, and possessed himself of Ghuzneen and Cabul, where he ruled with absolute sway. When he died, Sebucktegheen, the father of Sultan Mahmood, obtained the kingdom, and it continued in the possession of the Ghuzneen princes.

This kingdom at first belonged to the Gaurian princes; next it was possessed by their slaves, one of whom was Ilduz. After the slaves, it was held by the Khovarezmians. Then the army of the great Khan Chingiz conquered it. From him it descended to Timur and his posterity.

OF THE CROUH, OR COSE.

THE measurement of roads, for the ascertaining of distances, being an object of public utility, his majesty has given great attention to it, and has caused the distances to be measured in crouhs, each consisting of 100 tenabs of 50 Alaiy guz*: or 400 bamboos of $12\frac{1}{2}$ guz each. By either of these methods, a crouh contains 5000 guz.

Whenever his majesty marches at the head of his armies, or performs a journey, the road is carefully measured with the above-mentioned bamboos, by persons appointed for that purpose, whose accounts are checked by a Darogha and Mufhriff.

* Vide Vol. I.

Sheer Khan fixed the crouh at sixty jereeb, each containing sixty Secondary guz; and this is the rule still observed in the soobah of Dehly.

In Gujerat, a crouh is the greatest distance at which may be heard the ordinary lowing of an ox; and this is estimated to be fifty jereeb.

In Bengal they use the *Depeyeh Crouh*, which is the distance that a man can go at a quick pace, without being out of breath. According to others, a man is to pluck a green leaf, and, placing it upon his head, is to walk with it till it is dry, which distance they say is a crouh.

Others make use of the following rule of Calculation.

6 hairs of a mule's tail	}	make one	Barleycorn.
6 barleycorns			Inch.
24 inches			Guz.
4 guz			Bagh.
12,000 baghs			Meel (or mile).
3 miles			Furfukh.
3 furfukhs	}	make one	Bereed.

According to the Hindoo Philosophers,

8 barleycorns stripped of the	}	make one	Inch.
husk, when laid in breadth,			Dust (or cubit).
24 inches			Dund (or Dehnuck).
4 dusts			Crouh, or, as they call it, cofe
2000 dehnucks			Jowjun.
4 cofe			

Some

Some Hindoos reckon the cofe to confift of 1000 fteps made by a woman, carrying a jar of water on her head and a child in her arms.

Praife be unto God, that, by the affiftance of his divine grace, I have completed the Inftitutes, and the Hiftory of the Soobahs.

The accounts of the zemeendary troops coft me a great deal of trouble collecting; and I found fuch difficulty in afcertaining dates, and in reconciling the contradictions in the feveral hiftories of the princes of Hindoftan, that I had nearly refolved to relinquifh the task altogether. But who can avoid the decrees of Fate?

Whatever appeared moft confonant with my own knowledge, I admitted in preference to relations of which I was entirely ignorant. I trust that thofe who have been able to obtain better information, will not dwell upon my errors; but that, upon the whole, I may meet with approbation.

TUKSEEM

TUKSEEM JUMMA:

OR THE

ASSESSMENT OF THE LANDS

OF

HINDOSTAN.

TUKSEEM JUMMA

OF THE

SOOBAH OF BENGAL.

SIRCAR OUDUMBER,

COMMONLY CALLED

T A N D E H,

Containing 52 Mahls, 24,079,399 $\frac{1}{2}$ Dams.

	Dams.		Dams.
Ak Mahl,	133,017	Tandeh, with its depen-	
Achelah, Dursparah, }		dencies	4,326,102
Afhriffthal, }	404,277 $\frac{1}{2}$	Tajepoor	201,997
Ibrahimpoor	369,357	Talook Birmahgoor,	11,925
Owjial Ghatty,	231,057	Tenowly,	196,380
Ungatchy,	369,657 $\frac{1}{2}$	Chunghatty,	589,467
Berkenkel,	666,200	Chandpoor,	190,027
Bhatall,	415,170	Naseeby,	120,205
Bahadrepoor,	314,780	Chownknudya,	145,305
Bahurroy,	206,155	Hajepoor,	106,255
Phoolwary,	193,025	Huffainabad,	226,545
Bahadre Shahy,	138,102	Khanpoor,	31,410
		Dahdah,	

TUKSEEM JUMMA OF THE

	Dams.		Dams.
Dahdah,	250,597	Sheerpoor,	163,097
Davyapoor,	559,557	Firozepoor,	347,787 $\frac{1}{2}$
Davud Shahy,	240,802	Koonwerpertab,	1,607,200
Durgatchy,	225,745	Gungjook,	1,589,332
Rampoor,	115,532	Cattahgurb,	1,265,632
Rupeffpoor,	138,122	Kengerch,	894,027
Serooping,	1,368,877	Coffypoor,	350,760
Sultanpoor Owjeal,	456,394	Kuchla,	36,240
Soliman Shahy,	198,742	Kafoordya,	1,440
Solimanabad,	197,960	Mulyfir,	1,503,352
Solimanpoor,	187,097	Mungelpoor,	226,770
Sumbela,	174,550	Petty Talookdars,	145,637
Sheer Shahy,	178,230	Nawanagur,	825,985
Shumfkany,	321,952	Nefybpoor,	37,750

SIRCAR JENNETABAD.

Containing 66 Mahls, 1,573,196 Dams.

Jennetabad, commonly		Dehnpoor,	140,340
called Gour,	7,869,292	Derferruk,	112,208
Yawaragra, including 14		Seernoor,	70,000
pergunnahs, viz.	1,573,196	Shaballa,	98,000
Ajore,	138,925	Shalelfery,	8,000
Bazghogera,	192,508	Ghagteer,	50,200
Belyr,	127,300	Mudnowty,	151,890
Havelly Agra,	215,260	Moodyhaut,	6,980
		Nahet,	

	Dams.
Nahet,	242,710
Huftgupoor,	27,515
Jewardersurg, 16 mahls,	
viz.	2,009,944
Owjareekaneh,	7,800
Bhetya,	826,430
Bhelbary,	91,560
Established Markets,	37,600
Derferrug,	628,035
Raggamaty,	1,200
Syer Duties on Exports	
and Imports,	170,800
Skeerpoor and Kengal-	
poor, 2 mahls,	2,000
Shabazpoor within the city,	400
Ghiaffpoor,	41,920
Kemelah,	163,077
Gatkachappa,	12,000
Moody Mahl,	13,000
Minch Mahl,	360
Duties from the new	
Market,	11,760
Jewardihykote, 7 mahls,	
viz.	869,000
Berarypinjer,	698,600
Tagore,	37,720
Dihykote,	316,240
Vol. II.	

	Dams.
Dehlgong,	130,720
Shahzadehpoor,	84,360
Malygong,	141,460
Moodypoor,	61,880
The environs of Ramow-	
ty, 7 mahls,	749,795
Badhtehly,	207,500
Ramowty,	194,767
Sebelgehrya,	103,000
Sengkekerah,	93,320
Sultanpoor,	29,210
Singdewar,	14,447
Mahynagur,	107,550
The environs of Serfabad,	
10 mahls,	3,192,377
Akbarpoor,	97,360
Pardyar,	8,528
Khyzirpoor,	306,100
Serfabad,	553,080
Cutwally,	788,427
Giramend,	3,034,380
Gerhy,	200,000
Mekrayin,	106,480
Hentenda and Manick-	
pore, 2 mahls,	630,770
The environs of Maldah,	
11 mahls, viz.	
C c	Barbuck-

TUKSEEM JUMMA OF THE

Barbuckpoor,
Yufef Bazar,
Havelly Maldah,
Dheerpoor,
Sujapoor,
Sermadhelpoor,
Sengoodya,

Saleefery,
Shahhindoovy,
Tettahpoor,
Moezzeddunpoor.

*In this sircar there is a brick
fort. It furnishes 500 cavalry,
and 17,000 infantry.*

SIRCAR FUTTAHABAD.

Containing 31 Mahls, 7,969,567 Dams.

	Dams.		Dams.
Jyfir Acharej,	34,304	Soondeep,	1,182,450
Phoolbail,	384,452	Sirhargorl,	788,430
Belon,	124,872	Sirryfany,	173,227
Bhagelpore,	6,115	Serowya,	53,882
Badhadya,	1,442	Sudhewah,	37,167
Taylhatty,	377,290	Sewamil, commonly called	
Chernluckhy,	35,645	Jilalpoor,	1,857,230
Churha-ey,	30,200	Shahbazpoor,	732,172
Havelly Futtahabad, in-		Kherregpoor,	118,135
cluding the city,	902,662	Kuffodya,	102,405
Haffil Nimuck (falt duties)	277,758	Kowfa,	68,350
Hazerutpoor,	11,640	Mukewrgunge,	3,157
Market duties,	11,467	Mufnedgoor,	55,312
Ruffoolpoor,	103,767	Miranpoor,	22,172
			Petty

SOOBAB BENGAL.

195

	Dams.		Dams.
Petty Talookdars,	123,365	Yufefpoor,	258,125
Nukutleyfir,	49,422		
Nyametpoor,	20,960	<i>This sircar furnishes 900 ca-</i>	
Hezarhatty,	21,597	<i>valry and 50,700 infantry.</i>	

SIRCAB MAHMOODABAD.

Containing 88 Mahls, 11,610,256 Dams.

Adenya,	76,113	Prawnpoor,	12,577
Anootumpoor,	43,365	Bernapoor,	6,717
Owjealpoor,	37,307	Putkabary,	3,567
Indercolly,	11,250	Pepubarya,	2,045
Aindeh,	192	Bagotya,	217
Bazooraft,	652,507	Buleguffy,	123,387
Bazoochup,	271,240	Turakeyna,	675,790
Berary,	604,122	Teeyaghatty,	92
Byfy,	25,247	Taraowjeal,	391,365
Bereenjumlah,	102,202	Chadya,	9,325
Beetburya,	96,317	Jeyaruky,	11,505
Batnaun,	85,447	Jugnautpoor,	762
Banka,	41,317	Jeedyburrya,	447
Balewary,	29,395	Jeedy,	44,700
Tebdewall,	26,155	Chytun Bazoo,	952,950
Paty Kamara,	22,710	Huffain Owjeal,	345,135
Bahben Kerla,	14,695	Havelly,	91,575
		Khaliff-	

	Dams.		Dams.
Khaliffpoor,	56,805	Kotebpoor,	23,352
Kheezerkhany,	1,092	Cazypoor,	2,352
Korempoor,	265	Kundalya,	20,417
Dekary,	51,750	Khelpharty,	19,940
Doorlubpoor,	13,775	Kundynewy,	8,487
Dhooly,	13,665	Koolberya,	6,517
Dewra,	107	Gowda,	6,535
Dehkut Jilalpoor,	12,300	Kulyanpoor,	26,232
Doothynya,	1,052	Kuly Mahl,	26,717
Dhumerhaut,	42,505	Lanyan,	313,286
Sudkychalkota,	8,205	Loongohal,	15,425
Serootya,	6,530	Mehman Shahy,	575,727
Sirfirrya,	72,947	Mukhya,	514,505
Sunkerdeyh,	10,212	Mahmoodshahy,	226,552
Selimpoor,	33,637	Meerpoor,	2,307
Gocma, commonly called		Mehefirpoor,	42,652
Sultara Owjeal,	789,220	Mudhooduma,	695
Serooppoor,	7,482	Maaroofdeeyeh,	2,302
Salyberrya,	6,760	Nuldy,	804,440
Satore,	290,727	Neffaret Shahy,	289,450
Shahowjeal,	344,687	Neekerehal Kootya,	61,935
Sheerpoorberry,	9,402	Neeker Banka,	33,182
Sheerpoorutafhaly,	2,797	Nafhypoer, called also	
Azmetpoor,	14,422	Owjain,	91,080
Gheznypoor,	12,367	Humtunpoor,	477,360
Ferketpoor,	301,790	Hulda,	122,566
Futtahpoor Nofyka,	102,525	Hawallghatty,	66,217
		Hetta-	

	Dams.	Dams.
Hettapawn,	3,665	<i>This sircar furnishes 200 ca- valry and 10,100 infantry.</i>
Hoofypoor,	17,425	

SIRCAB KHALIFETABAD,

Containing 35 Mahls, 5,402,140 Dams.

Bahl, with its Kufbahs,	475,102	Havelly Khalifetabad,	31,442
Bhalga,	203,515	Khaliffpoor,	32,770
Polah,	130,215	Danya,	522,885
Poonga,	104,205	Ranekdya,	129,910
Baghmara,	81,807	Saheffpoor,	260,340
Phanda,	25,300	Solimanabad,	168,504
Bshadeys,	11,225	Sahefs,	91,500
Bhalyanah,	9,527	Sohbnaut,	51,662
Phoolnagur,	6,660	Salcefery,	11,484
Talook Coffinaut,	297,720	Amudpoor,	97,110
Talla,	174,376	Ghograll,	105,520
Talook Seryfing,	26,427	Kunkeesh Talook Perma-	
Talook Mahays Mundel,	23,727	nund,	166,327
Talook Nermoder Bhat-		Moondehgatch,	126,360
tacharej,	13,860	Mullikpoor,	61,327
Talook Seryput Kubraj,	8,675	Mudehrya,	45,007
Jeffere, commonly called		Mangoreghaut,	18,842
Ruffoolpoor,	1,723,650	Mehryfa,	11,170
Cherowla,	99,553	<i>This sircar furnishes 100 ca- valry and 15,150 infantry.</i>	
Chebrah,	20,920		

SIRCAB

TUKSEEM JUMMA OF THE

SIRCAR BOKLA,

Containing 4 Mahls, 7,130,645 Dams.

	Dams.		Dams.
Ifmailpoor, commonly called Bokla,	4,347,960	Adelpoor,	1,553,440
Sirryrampoor	252,000	<i>This sircar furnishes 320 ca-</i>	
Shahzadehpoor,	977,245	<i>valry and 15,000 infantry.</i>	

SIRCAR POORENEAH,

Containing 9 Mahls, 6,408,793 Dams.

Affownja,	734,225	Syer Hafil Feelan (duties on elephants,)	85,000
Jyrampoor,	467,385	Kuttyary,	590,100
Havelly Pooreneah,	2,686,995	Gudwan,	280,592
Dulmallpoor,	671,530	<i>This sircar furnishes 100 ca-</i>	
Sultanpoor,	502,206	<i>valry and 5000 infantry.</i>	
Sirrypoor,	390,200		

SIRCAR

SIRCAR TAJEPOOR,

Containing 29 Mahls, 6,483,857 Dams.

	Dams.		Dams.
Pungut,	3,307,385	Delawerpoor,	944,055
Budekher,	238,855	Deyhut,	124,196
Phooly,	60,860	Sayfehra,	372,760
Bundole,	190,830	Sajapoor,	244,507
Bowbyra;	23,192	Shahpoor,	126,235
Bhownfyra,	118,295	Gowrapoor,	406,000
Bergong,	9,330	Kuffargong,	258,742
Baffygong,	104,492	Gopaulnagur,	233,160
Bungong,	111,990	Gogehra,	147,392
Bahadrepoor,	96,012	Mhafoon,	194,475
Bahanagur,	91,303	Neelnagur,	267,612
Budulya,	71,564	Neeloon,	147,510
Talldewar,	218,540	Yufefpoor,	146,240
Chupertall,	243,255	Zekaut,	78,487
Havelly Tajepoor, with		<i>This sircar furnishes 100 ca-</i>	
the city,	854,286	<i>valry and 5000 infantry.</i>	

SIRCAR

TUKSEEM JUMMA OF THE

SIRCAR GHORAHGHAUT,

Containing 84 Mahls, 8,383,072 $\frac{1}{2}$ Dams.

	Dams.		Dams.
Adhweh,	91,292	Pataldeehey,	41,365
Amdeher,	75,010	Balka,	30,335
Undelgong,	154,337	Bhooly,	12,040
Anwerban,	31,022	Bajeputtary,	7,900
Allgong,	171,695	Bunwarkatcher,	4,452
Embethura,	25,326	Bhaleghautty,	3,245
Ahmedabad,	18,517	Bazar Chetaghaut,	387
Ambylagatchy,	9,200	Balasbary,	7,000
Anwermullick,	8,020	Banje Matka,	5,340
Allhaut,	7,508	Toolfyghaut,	164,340
Alhadadpoor	2,192	Talook Hufflein,	35,410
Bazoo and Zafer Shahy,		Talook Balnaut,	27,962
two mahls,	735,835	Talook Seewan,	15,490
Bazoofolad Shahy,	711,412	Talook Keffay,	15,267
Takdewar,	102,440	Tachel,	8,290
Phoolwary,	6,580	Talook Ahmed Khan,	238,475
Barbuckpoor,	84,952	Hamela,	6,580
Bamunpoor,	49,070	Khyerabady,	5,610
The city of Nasseretabad,	336,445	Khasfbary,	2,734
Berfylla,	233,680	Rokenpoor,	10,950
Berry Jamokballa,	146,767	Sultanpoor,	108,377
Berry Ghorahghaut,	165,827	Seekfheher,	93,071
Baizeedpoor,	144,227	Sanhypoor,	49,570
		Serhutta,	

SOOBAB BENGAL.

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	Dams,		Dams.
Serhutta,	344,497	Ghautnagur,	27,922
Subdee,	206,224	Kowahgatchy,	25,600
Seetpoor,	128,775	Katybary,	24,847
Seryakundy,	24,622	Gowrah (a custom-house)	18,000
Saghaut,	16,412	Gowgran,	13,120
Sheerpoor Goweybary,	15,675	Kabul,	11,690
Futtahpoor,	353,355	Gurhya,	10,980
Kuttyary,	1,344,280	Gocunpara,	9,850
Gyapoor,	107,205	Mukushpoor,	124,005
Kabulpoor,	98,465	Mohubetpoor,	46,512
Gunge Sawkhmala,	98,465	Musjid Huffein Shahy,	28,945
Cundkehdy,	81,565	Musjid Underkhany,	3,447
Gocul,	56,865	Mullyer,	24,800
Coothy and Tary, two		Nundehra,	61,050
mahls,	47,807	Nopara,	19,202
Khulfy,	264,322	Nihyehjown Batore,	49,010
Gurrybary,	125,797	Vakerehhazer,	30,346
Cooly Bazar, commonly		Wutchy,	16,830
called Jorpoory,	115,680	Wahrech,	4,230
Gobindpoorakhend,	40,675		
Gautnall,	40,367		
Kanikookher,	28,065		

This sircar furnishes 900 cavalry, 50 elephants, and 32,600 infantry.

TUKSEEM JUMMA OF THE

SIRCAR PINJERAH.

Containing 21 Mahls, 5,803,275 Dams.

	Dams.		Dams.
Apole,	1,058,725	Digha,	149,637
Ambar,	36,525	Dewra,	107,727
Ungotcha,	101,822	Sidherbary,	276,045
Barengpoor,	635,390	Suckta,	251,410
Bijanagur,	719,107	Sultanpoor,	203,292
Baizeedpoor,	255,445	Sasfbeer,	165,180
Behernagur,	119,720	Solimanabad,	42,532
Barygheer,	84,277	Khetta,	777,255
Badookher,	55,205	Keedabary,	213,383
Takaffy,	374,490		
Haloon,	82,142		
Havelly Pinjerah,	93,967		

This sircar furnishes 50 cavalry and 7000 infantry.

SIRCAR BARBUCKABAD,

Containing 38 Mahls, 17,451,532 Dams.

	Dams.		Dams.
Omrole,	560,382	Bufftole,	652,367
The city of Barbuckabad,	315,340	Burburrya,	64,335
Baffdole,	190,885	Bungong,	319,000
Polahar,	136,712	Baltapoor,	179,840
		Jayrya	

SOOBAB BENGAL.

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	Dams.		Dams.
Jayrya Bazoo,	755,522	Khafs,	881,080
Chowrah,	159,832	Chuckdul, a well-known	
Jaffnud Chowgong 2 mahls,	477,640	grain market,	694,655
Chandloy,	289,640	Gobendpoor,	410,535
Haynafoo,	85,787	Kallygygohetya,	341,057
Havelly Seekfheher,	1,629,175	Kheral,	210,132
Dhermen,	350,895	Godanagur,	129,550
Daoudpoor,	80,910	Kallygy,	196,932
Sunkardel, commonly		Lufkerpoor,	255,090
called Nizampoor,	389,985	Maltchypoor,	925,680
Shikarpoor,	327,342	Muffidha,	689,712
Sheerpoor and Behram-		Munfemaly,	594,792
poor, 2 mahls,	391,625	Mahmoodpoor,	124,532
Tahyrpoor,	505,825	Vizierpoor,	169,190
Cazyhutty,	620,477		
Kerdcha,	1,390,572		
Goozerhaut,	1,296,240		

*This sircar furnishes 50 cavalry
and 7000 infantry.*

SIRCAB BAZOOHA,

Containing 32 Mahls, 39,516,871 Dams.

Allap Shaby,	760,667	Behforya Bazoo,	2,820,740
Burbazoo Nuffcetshaby,		Behwal Bazoo,	1,935,160
and Mehrownch, Kha-		Pertaub Bazoo,	1,881,265
rana, Heranah, and Se-		Pokereah Bazoo,	1,715,170
rally, 5 mahls,	4,178,140	Huffain Shaby,	1,827,540
		Dufkechona,	

TUKSEEM JUMMA OF THE

	Dams.
Dufkehona,	1,645,610
Dukha Bazoo,	1,902,022
Selim Partaub Bazoo,	
Sultan Partaub Bazoo	
ChaundPertaubBazoo	4,625,475
Soonaghutty Bazoo,	1,910,440
Sona Bazoo,	1,705,290
Silbers,	1,484,320
Syer Jelkur,	261,280
Shahowjeal Bazoo,	405,120
Zufferowjeal Bazoo,	650,047
Kuttermul Bazoo,	2,804,390
Kutta Bazoo,	123,720

	Dams.
Mehmaun Shahy, com- monly called Seerpoor	
Moorcheh,	2,207,715
Senghudemen, Meer Huf- fain, Nufferet Shahy,	
Sing Nefferet Owjeal,	1,867,715
Mobarek Owjeal,	468,780
Hurryall Bazoo,	344,140
Yufef Shahy,	1,670,900

*This sircar furnishes 1700 ca-
valry, 10 elephants, and 45,300
infantry.*

SIRCAR SUNARGONG,

Containing 52 Mahls, 10,331,333 Dams.

Ovter Shapoor,	388,442
Allchap,	53,090
Ovter Ofmanpoor,	24,880
Bikrampoor,	3,335,052
Bhelwajewar,	1,331,480
Buldakhal,	694,090
Bowalya,	237,320
Perchandy,	120,100

Bat-hkurra,	4,080
Palaffghautty, &c.	43,205
Berdya,	36,312
Phoolry,	19,000
Panhutty,	7,367
Towra,	104,902
Tajpoor,	60,000
Terkee,	18,270

SOOBAH BENGAL.

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	Dams.		Dams.
Jowgydya,	512,080	Seberchaul,	13,000
Jewar Bunder,	72,632	Shumspoor,	22,000
Chokendy,	17,827	Kurrapoor,	293,402
Chundyaher,	30,322	Gurdy,	89,590
Chaundpoor,	120,000	Katikpoor,	80,000
Havelly Sunargong, with		Khandy,	40,140
the city,	459,532	Kowlhurry,	34,160
Khyzirpoor,	40,308	Chattydunaiy,	20,000
Dowhar,	458,524	Mherkole,	1,039,470
Dandera,	421,380	Mazempoor,	236,830
Decan Shapoor,	239,910	Mehar,	90,800
Delawerpoor, Haffil Zekat,	127,207	Menowherpoor,	53,301
Decan Afmanpoor,	8,740	Mehyjaul,	25,000
Roypoor,	4,535	Narainpoor, and the Syer	
Sukhergong,	348,365	Zekat,	943,760
Sukery,	184,780	Nulwakote,	16,080
Selimpoor,	91,090	Himta Bazoo,	281,280
Salyferry, with the Syer		Hautghautty,	10,285
Jelker,	40,725	<i>This sircar furnishes 1500 cavalry, 200 elephants, and 46,000 infantry.</i>	
Sukwa,	308,000		
Sukadeyh,	28,000		

SIRCAR

TUKSEEM JUMMA OF THE

SIRCAR SILHET,

Containing 8 Mahls, 6,681,620 Dams.

	Dams.		Dams.
Pertaubghur,	372,000	Lawed,	246,202
Byan Khung,	1,672,080	Hernagur,	1,002,852
Bahoowafahir,	2,094,080		
Chyntar,	272,200	<i>This sircar furnishes 1100 cavalry, 190 elephants, and 42,920 infantry.</i>	
Havelly Silhet,	1,029,717		
Sirkundel,	392,472		

SIRCAR CHATGONG,

Containing 7 Mahls, 11,424,310 Dams.

Chatgong,	6,649,402	from the falt works,	737,520
Malgong,	506,000	Sahwa,	479,840
Dewgong,	775,540	Nowapara,	703,600
Solimanpoor, commonly called Sheikhpoor,	1,572,400	<i>This sircar furnishes 100 cavalry and 1500 infantry.</i>	
Syeraz Nimuckfar, duties			

SIRCAR SHEREEFABAD,

Containing 26 Mahls, 22,488,750 Dams.

Burdwan,	1,876,142	Bhergodah and Akbar	
Behrore,	1,736,795	Shahy, commonly call-	
Bareek Seel,	1,540,695	ed Sandel, 2 mahls,	1,276,195
		Bagha,	

SOOBAH BENGAL.

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	Dams.		Dams.
Bagha,	509,840	Kurgong,	348,260
Bhatfeela,	307,340	Keertpoor,	225,775
Bazar Ibraheempoor,	15,740	Khund,	196,380
Jungy,	937,705	Khunga,	184,360
Kotemakund,	2,311	Kodela,	63,125
Dahnyan,	1,508,850	Mhalend,	1,731,890
Soliman Shahy,	721,635	Menowher Shahy,	1,709,920
Soneya,	92,370	Mozuffer Shahy,	1,552,175
Havelly Sheerpoor Attaey, 816,068		Neffung,	782,517
Azmet Shahy,	1,660,045	Nubran,	203,560
Futtah Sing,	2,096,463	<i>This sircar furnishes 200 cavalry and 5000 infantry.</i>	
Huffain Owjeal,	393,345		

SIRCAR SOLIMANABAD,

Containing 31 Mahls, 17,629,964 Dams.

Inderayin,	592,120	Joomha,	405,901
Ifmailpoor,	184,540	Jaypoor,	44,250
Unnelya,	124,577	Huffcinpoor,	352,090
Owla,	89,277	Dharfah,	95,250
Buffundhurry,	2,266,280	Rayfak,	68,257
Bhowft,	1,968,990	Havelly Solimanabad,	2,051,090
Punduwah,	1,823,292	Saatfunga,	757,111
Bajemore,	601,495	Sahuffpoor,	314,842
Baly Chunga,	417,185	Sunghowly,	72,747
Chootypoor,	554,950	Sultanpoor,	44,572
		Omarpoor,	

TUKSEEM JUMMA OF THE

	Dams.		Dams.
Omarpoor,	223,320	Muckeen,	910,990
Alumpoor,	28,280	Nayera,	872,945
Kabuzpoor,	747,200	Neffung,	500,765
Gobinda,	357,942	Neepa,	77,017
Petty Talookdars,	232,067		
Mahommedpoor,	48,515	<i>This sircar furnishes 100 cavalry and 5000 in fantry.</i>	
Moolkher,	792,107		

SIRCAR SATGONG,

Containing 53 Mahls, 16,724,720 Dams.

Benwa, Cutwally, and Ferafetghur, 3 mahls,	1,541,770	Bagwan and Bungabary, 2 mahls,	100,000
Owkeria,	726,360	Baleya,	94,725
Anwerpoor,	246,950	Pehlga,	38,245
Erfaad Towaly and Satgong, 2 mahls,	234,890	Bermudhatty,	25,027
Akbarpoor,	115,502	Toorterya,	36,604
Bowdhen,	956,457	Havelly Shehr,	502,330
Bewan and Selimpoor, 2 mahls,	952,505	Huffainpoor,	324,322
Poorah,	652,470	Hajeeipoor and Baruckpoor, 2 mahls,	142,590
Bermaheerah and Manickhatty,	383,803	Dhalyapoor,	78,815
Beelgong,	230,602	Rannyhaut,	1,358,815
Balinda,	125,250	Sadghatty,	1,358,510
		Sakota,	204,072
		Sirunrajepoor,	125,792
			Duties

SOOBAB BENGAL.

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Dams.		Dams.
Duties collected from the		Meetary,
Bunder and other		307,845
markets,	1,200,000	Midnymull,
Saghaut and Katfal, 2		186,242
mahls,	45,757	Mozufferpoor,
Futtahpoor,	80,702	108,332
Calcutta, Mekooma, and		Mooudagatcha,
Barbuckpoor, 3 mahls,	936,215	98,565
Kharer,	365,275	Mahyhatty,
Khundalya,	242,160	49,935
Gillarawa,	197,522	Nuddya and Satenpoor,
Mukowra,	801,302	2 mahls,
		1,508,820
		Sellky,
		90,042
		Hattykundeh,
		55,702
		Hyagurh,
		781,360
		<i>This sircar furnishes 50 cavalry</i>
		<i>and 6000 infantry.</i>

SIRCAR MADARUN,

Containing 16 Mahls, 9,403,400 Dams.

Unhutty,	122,655	Shtergurh, commonly
Balgurry,	937,077	called Sukerbhoom,
Deerbhoom,	541,245	915,237
Bhewalbhoom,	495,220	Shahpoor,
Chitwa,	806,542	634,460
Chunpanuggry,	412,250	Keytt,
Havelly Madarun,	1,727,077	46,447
Saynbhoom,	615,805	Mundelghaut,
Summerlanhufs,	274,461	906,775
		Nagore,
		4,025,608
		Meena Baag,
		279,322
		Hufflowly,
		263,207
		<i>This sircar furnishes 150 caval-</i>
		<i>ry and 7000 infantry.</i>

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SIRCAR

TUKSEEM JUMMA OF THE

SIRCAR JELASIR,

Belonging to ORISAH,

Containing 28 Mahls, 50,052,737 Dams.

Dams.	Dams.
Banfud, commonly called	forts,)
Hufthoor, (here are five strong forts,)	5,062,360
Belly,	Rayn on the borders of
1,011,430	Orifah, here are three
Paly Shahy,	forts,
963,430	2,182,860
Balkholy,	Royppoor is a large town,
756,220	and has a very strong
Perbudah, has 3 forts,	fort,
640,000	986,970
Bhoguroy, has a very strong fort,	Sumbuk, has a very
497,140	strong fort in the
Bugdy, has also a good fort,	wilds,
394,280	1,257,140
Bazar,	Sayary,
125,720	108,570
Bahbehnboom,	Coffyjurah,
114,208	893,160
The town of Jelafir, here is a brick fort,	Kurrugfore, has a very
12,007,110	strong fort in the hills,
Tumlook has a stone fort,	528,570
2,571,430	Keydarkend, has three
Terkole, here is a fort in the wilds,	forts,
720,570	468,570
Tarah, commonly called	Keerry,
Dawerfoorbhoom,	285,720
1,342,860	Kuknapoor,
Khumna, (here are five	85,720
	Kerowly,
	68,570
	Maljeekta,
	9,318,310
	Midnapoor is a large
	city, where there are
	two

SOOBAH BENGAL.

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Dams.	Dams.
two forts, one old and the other new,	called Khundhar, here is a very strong fort
212,930	upon a hill, 2,182,860
Mahakainghaut, commonly called Kotepoor, has a very strong	<i>This sircar furnishes 3470 cavalry, 2 elephants, and 43,810 infantry.</i>
stone fort,	
240,000	
Narainpoor, commonly	

SIRCAR BUDERUCK,

Belonging to ORISAH,

Containing 7 Mahls, 18,687,770 Dams.

Berwa, has two strong forts,	3,240,000	Gyman, (here is a stone fort of great strength) 1,515,840
Jowkutchery,	57,140	Gurfoo, 731,430
Havelly Buderuck (here is a fort called Dahm-nagur,)	9,542,760	Petty Talookdars (three forts,) 85,720
Schenfoo, here are two strong forts,	3,504,280	<i>This sircar furnishes 750 cavalry and 3700 infantry.</i>

SIRCAR

SIRCAR CUTTEK,

Belonging to ORISAH.

Containing 21 Mahls, 91,432,730 Dams.

	Dams.		Dams.
All,	6,429,130	Hubbesh, commonly call-	
Ufkek,	3,186,680	ed Hajypoor, has a	
Atgurb (here is a fort of		fort,	2,073,780
great strength,)	1,174,680	Decandigh (here are 4	
Poorubdigh, (here are		forts)	22,065,770
four forts,)	22,881,580	Secran,	2,978,030
Petchimdigh,	6,662,490	Sheergurb,	1,403,580
Bahar,	5,129,620	Kotedeys has 3 forts,	4,708,980
Buffaiy Dewarpoor,	2,746,650	The city of Cuttek Be-	
Berrung (here nine forts		naris, (has a stone	
amongst the hills and		fort of great strength)	2,605,600
wilds)	2,133,940	Kehterra has a strong	
Bhijnegur, has a strong		fort,	1,120,230
fort,	860,890	Manikdeytun is a large	
Bunhoo,	766,206	bunder, where salt du-	
Perfotim,	691,530	ties are collected,	600,000
Jowiskite, here are 4		<i>This sircar furnishes 1920 ca-</i>	
strong forts,	2,398,970	<i>valry & 108,160 infantry.</i>	

SIRCAR

SIRCAB KULLENGDUNDPAUT,

Belonging to ORISAH,

Containing 27 Mahls, 5,560,000 Dams.

This sircar furnishes 500 cavalry and 3000 infantry.

SIRCAB RAJE MAHINDRAH,

Belonging to ORISAH,

Containing 16 Mahls, 5,000,000 Dams.

This sircar furnishes 1000 cavalry and 5000 infantry.

TUKSEEM

TUKSEEM JUMMA
OF THE
SOOBAH OF BAHAR.

SIRCAR BAHAR,

Containing 46 Mahls.
Measurement, 952,598 Beegahs,
Revenue, 83,196,390 Dams,
Seyurghal, 2,270,147 Dams.

	Dams.		Dams.
Arwel,	4,260,780	Belya,	2,056,502
Owkehry gohkery,	3,747,504	Patnah, has two forts, one	
Eykel,	3,035,260	of brick and the other	
Amreetu,	1,821,333	of mud,	1,922,430
Imbelee,	847,908	Phoolwary,	1,585,420
Unhja,	6,700,000	Pahra,	941,160
Untery,	147,980	Bheempoor,	824,584
Bahar and its dependen-		Punderuck,	727,640
cies, (has a fort of		Telladeh,	2,920,363
brick and stone)	5,534,151	Jedder,	979,363
Behlawer,	3,651,640	Chergong,	904,440
Beefook,	2,706,539	Jaeychempa,	620,000
Peletch,	2,270,438	Dawer,	262,500
		Dhiker,	

SOOBAB BAHAR.

215

	Dams.		Dams.
Dhiker,	215,680	Kouh,	374,880
Rowh,	250,100	Ghautlyfehar,	360,820
Rampoor,	363,820	Kurrenpoor,	363,820
Rajgurrh,	288,228	Giya,	74,270
Sunnote,	2,824,180	Mynerva,	7,049,179
Semacy,	2,537,080	Moodeh,	4,631,080
Sehreh,	2,079,000	Maldah,	2,151,575
Sandeh,	1,889,957	Menerwa,	585,500
Seyur,	1,250,591	Mekeir,	1,776,540
Ghiaffpoor,	5,657,290	Nerhut,	2,380,309
Gundhore,	1,452,500		
Katybehra,	737,447	<i>This sircar furnishes 2115 cavalry and 67,350 infantry.</i>	
Kaber,	560,375		

SIRCAB MUNGEER,

Containing 31 Mahls, 109,625,981½ Dams.

Abhypoor,	200,000	Tunoor,	88,408
Oofela,	189,760	Chihiy,	928,000
Ungu,	147,800	Chundowey,	360,000
Utbelu,	50,000	Dehrempoor,	4,000,000
Bhagelpoor,	4,696,110	Dandfukhwar,	136,000
Bellya,	3,287,320	Rowhenny,	95,360
Bhurkyeh,	3,000,000	Serowhy,	1,783,000
Puhttrareh,	140,920	Sukdehra,	690,240
Buffee,	132,000	Sakhowly,	360,000
		Soorejgurh,	

TUKSEEM JUMMA OF THE

	Dams.		Dams.
Soorejgurh,	299,445	Musjidpoor,	1,259,750
Sunghrafany,	160,000	Mungeer and its depen-	
Sutyaree,	58,730	dencies,	808,907½
Khelgong,	2,800,000	Muffdy,	29,725
Kehrhy,	689,044	Hendowy,	108,000
Kowzreh,	260,200	Hurarungy,	9,179
Kehtky,	160,000	<i>This sircar furnishes 2150 ca-</i>	
Lekhenpoor,	633,280	<i>valry and 50,000 infantry.</i>	

SIRCAR CHUMPARUN,

Containing 3 Mahls,

Meafurement, 85,711 Beegahs, 5 Bifwahs.

Revenue, 5,513,420 Dams.

Sumroon,	5 90,095	<i>This sircar furnishes 700 caval-</i>	
Mahfy,	3,518,435	<i>ry and 3000 infantry.</i>	
Mujhowreh,	1,404,890		

SIRCAR HAJYPOOR,

Containing 11 Mahls,

Meafurement, 436,952 Beegahs, 15 Bifwahs,

Revenue, 27,331,030 Dams.

Akbarpoor,	195,040	Befarra,	6,380,000
Bofawy,	624,791	Ballagatcheh,	913,660
		Taykehra,	

SOOBAH BAHAR.

217

	Dams.		Dams.
Taykehra,	3,518,354	Serreyfa, *	6,704,300
Hajypoor and its dependencies,	3,833,460	Amadpoor,	795,870
Rutty,	1,824,980	Gurhfunneh,	876,200
		Nypoor,	1,663,980

SIRCAR SARUN,

Containing 17 Mahls,

Measurement, 229,052 Beegahs, 15 Bifwahs,

Revenue, 16,172,004 $\frac{1}{2}$ Dams.

Inder,	534,990	Sepah,	290,596
Berracy,	533,820	Kewreh,	2,012,950
Pall,	4,893,378	Kellyanpoor,	774,496
Bara,	983,797 $\frac{1}{2}$	Kufineer,	1,314,539
Berhen,	654,508	Mangeah,	611,813
Petchlekkeh,	437,997	Mundhel,	998,140
Cheranend,	633,270	Mucker,	811,095
Chowpara,	400,000		
Jewenyeh,	309,285		
Digfy,	277,630		

This sircar furnishes 1000 cavalry and 50,000 infantry.

TUKSEEM JUMMA OF THE

SIRCAR TERHOOT,

Containing 74 Mahls,

Meafurement, 266,464 Beegahs, 6 Bifwahs,

Revenue, 19,179,777 $\frac{1}{2}$ Dams.

	Dams.		Dams.
Aheslpoor,	310,550	Bhedwar,	130,471 $\frac{1}{2}$
Ooterkhend,	128,412	Purharpoor,	121,067 $\frac{1}{2}$
Ahelwar,	62,212	Bahaderpoor,	119,305
Owbehy,	60,000	Peypera,	112,591
Owkehra,	53,980	Berhey,	90,369 $\frac{1}{2}$
Uthayis,	34,356	Purharraghow,	81,605
Beffery, &c. 4 mahls,	1,125,000	Behowra,	69,608
Behrwareh,	942,000	Pulwareh,	65,328
Banpoor,	894,792	Bowra,	55,757
Bereil,	789,858	Bunwa,	40,539
Peddery,	554,258	Purharpoor,	37,736
Buffowtera,	546,627	Buggy,	31,550
Butchty,	361,920	Bujhawar,	12,675
Bhennore,	289,773 $\frac{1}{2}$	Purafary,	12,695
Butchnore,	275,185	Turrany,	443,242
Putchembhegu,	275,826	Telookjawend,	149,896
Bukda,	267,862 $\frac{1}{2}$	Tajpoor,	85,434
Poorebbhegu,	222,280	Tandeh,	63,768
Pundrajah,	195,837 $\frac{1}{2}$	Terfown,	61,180
Badybhufady,	175,585	Terhoot and its depen-	
Bhalla,	145,437	dencies,	1,307,706
		Jakher,	

SOOBAB BAHAR.

219

	Dams.		Dams.
Jakher,	268,020	Godokhund,	243,377
Jerrayil,	515,732	Korady,	90,000
Jugmenny,	321,326	Khunda,	21,443
Jukhel,	196,020	Gurdawery,	142,495
Jubby,	54,025	Mehla,	946,048
Dehrore,	202,818	Mowrowh,	515,485
Derbhunga,	159,052	Mundeh,	66,393
Ramjownd,	470,005 $\frac{1}{2}$	Murga,	39,022
Serreefta,	941,010	Mulhemy,	9,728
Selimpoor,	29,094	Noorem,	288,140
Selimabad,	4,184	Nowten,	209,153
Sejoolymudera,	150,843 $\frac{1}{2}$	Hathy,	159,790 $\frac{1}{2}$
Allawelpoor,	442,466	Herny,	50,342
Fuckeerabad,	72,355	Halee,	230,700
Khenowly,	408,804	<i>This sircar furnishes 700 cavalry and 80,000 infantry.</i>	
Kherchawend,	349,480		

SIRCAB RHOTAS,

Containing 18 Mahls,

Measurement, 473,340 Beegahs, 12 Bifwahs,

Revenue, 40,819,493 Dams.

Abreh,	4,028,100	Chowndeh,	4,440,360
Bhowjpoor,	4,903,310	Jeydra,	1,634,110
Beyrn,	3,407,840	Denwareh,	2,076,520
Punwar,	1,677,000	Dunyar,	350,000
Budgong,	842,400	Rhotas, and its dependencies,	

TUKSEEM JUMMA OF THE

	Dams.		Dams.
dencies,	2,258,620	Kote has a stone fort,	847,920
Ruttenpoor, has a strong		Mungrore,	925,000
fort,	783,425 $\frac{1}{2}$	Nunnore,	2,000,000
Sirfy,	2,769,466		
Sahfarong,	2,370,790		
Futtahpoor Biha,	3,736,040		
Kotera,	1,829,300		

This sircar furnishes 4550 cavalry and 162,000 infantry.

TUKSEEM

TUKSEEM JUMMA
OF THE
SOOBAH OF ILLAHABASS,

COMMONLY CALLED

A L L A H A B A D.

SIRCAR ALLAHABAD,

Containing 11 Mahls,
Meafurement, 573,611 Beegahs, 4 Bifwahs.

Revenue, 28,833,374 Dams,

Seyurghal, 740,071½ Dams.

Dams.	Dams.
Allahabad, &c. 2 mahls,	Secunderpoor, 1,867,704
has a stone fort, 6,297,359	Kentet, has a stone fort, 856,555
Behdowhy, has a brick	Kewary, 721,115
fort on the banks of	Khecragurh, 400,000
the Ganges, 3,660,918	Mch has a strong fort
Jilalabad, &c. 4 mahls, 737,220	upon a mountain, 1,139,981
Serong, 3,247,127	Hadyabafs, 2,018,014
Singrore has a brick	<i>This sircar furnishes 580 ca-</i>
fort, 1,885,666	<i>valry and 7100 infantry.</i>

SIRCAR

TUKSEEM JUMMA OF THE

SIRCAR GHAZIPOOR,

Containing 19 Mahls,
Measurement, 288,770 Beegahs, 7 Bifwahs.

Revenue, 13,431,300 Dams.

Seyurghal, 131,825 Dams.

	Dams.		Dams.
Belya,	1,250,000	Ganges,)	572,350
Pechowler,	698,204	Keryat Belly,	75,467
Belyabaf,	655,769	Goopajeet has a brick fort,	942,191
Behryabad,	355,340	Gundeha,	500,000
Behlayej	112,461	Kerendeh,	293,515
Chowfa,	791,853	Lukkneyr,	126,636
Dechba,	128,811	Mudden Benaris,	2,760,130
Syedpoor Nemedi,	1,250,280	Mahommedabad and Pur-	
Zeheerabad,	657,920	harbary, two mahls,	2,260,707
Havelly Ghazipoor, and the city, (has a brick fort on the banks of the		<i>This sircar furnishes 310 ca- valry and 16,650 infantry.</i>	

SIRCAR BENARIS,

Containing 8 Mahls,

Measurement, 136,663 Beegahs, 12 Bifwahs.

Revenue, 8,869,318 Dams.

Seyurghal, 338,184 Dams.

Afrad,	853,226	Benaris,	1,734,721
The city and Havelly of		Byalfee,	547,634
		Penderhah,	

	Dams.		Dams.
Penderhah,	844,221	Herhowa,	713,426
Kuffora,	2,290,160	<i>This sircar furnishes</i>	830 ca-
Cuthyr has a brick fort,	1,874,230	<i>valry and 8400 infantry.</i>	

SIRCAR JOWNPOOR,

Containing 41 Mahls,

Measurement, 870,265 Beegahs, 4 Bifwahs.

Revenue, 56,394,127 Dams.

Seyurghal, 4,717,654 Dams.

Aldecrow,	3,099,990	Sicunderpoor has a brick	
Anglec,	2,713,551	fort,	1,706,417
Beechery,	844,357	Suckdee,	1,274,721
Behdang,	229,514	Serherpoor,	1,164,095
Telkunnee,	654,363	Shadyabad,	1,700,742
Jownpoor with the Ha-		Zufferabad,	156,926
velly has a stone fort,	4,247,043	Keryat Muttew,	551,410
Chandypoor,	1,467,221	Keryat Dostpoor,	481,524
Chandeh,	989,286	Keryat Mundeh,	394,870
Cheryakowt,	870,848	Keryat Sownhah,	206,753
Jugeyfir,	286,586	Kowlch,	1,363,332
Khereed has a brick fort,	1,445,743	Kehweh,	1,241,291
Kasspoor Tandeh,	986,953	Gheffy,	1,037,934
Khanpoor,	306,020	Gudawareh,	513,942
Dewgong,	2,583,205	Gowdyah,	341,890
Rary,	1,326,299	Gopaulpoor,	180,403
Sinjeholy,	2,938,209	Keraket,	2,302,748
		Mendya-	

	Dams.		Dams.
Mendyahoo has a brick		Nezamabad,	6,020,592
fort,	5,289,465	Naikwan,	758,796
Mehommedabad,	3,229,063	Nehtupoor,	273,472
Mowngra,	529,730		
Mehjowra,	420,164	<i>This sircar furnishes 915 ca-</i>	
Mow,	209,067	<i>valry and 36,000 infantry.</i>	

SIRCAR MANICKPOOR,

Containing 14 Mahls,

Measurement, 666,222 Beegahs, 5 Bifwahs.

Revenue, 33,916,527 Dams.

Seyurghal, 2,446,173 Dams.

Arwel has a brick fort,	2,957,077	Saloon has a brick fort,	2,717,391
Behloul,	1,832,283	Keryat Kerareh,	2,461,077
Telhendy,	383,251	Keryat Paygah,	1,117,926
Jilalpoor Bilkher has a		Kehtoot has a brick fort,	514,909
brick fort,	3,913,017	Manickpoor, with the	
Jayifs has a brick fort,	1,424,737	Havelly, has a brick	
Dulmow has a brick fort		fort on the banks of	
on the banks of the		the Ganges,	6,737,729
Ganges,	3,626,067	Neffeerabad,	2,582,079
Roybereyly has a brick		<i>This sircar furnishes 2040 ca-</i>	
fort,	3,650,984	<i>valry and 42,900 infantry.</i>	

SIRCAR

SOOBAN ALLAHABAD.

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SIRCAR CHUNADEH, commonly called CHUNAR,

Containing 13 Mahls,
Measurement, 106,270 Beegahs, 8 Bifwahs,
Revenue, 5,810,654 Dams.
Seyurghal, 109,065 Dams.

	Dams.		Dams.
Aheerwarch,	109,073	Villages near the river,	845,371
Bhooly,	1,112,656	Mujwarch,	549,817
Bedhool,	361,364	Mchayej,	390,609
Tandeh,	488,010	Mehwary,	227,067
Chunar with the Havelly (here is a stone fort,)	833,098	Mchowry,	206,283
Dhowfs,	235,644	<i>This sircar furnishes 500 cavalry and 18,000 infantry.</i>	
Raghupoor,	451,962		

SIRCAR BUHTGORAH,

Containing 39 Mahls,
Revenue, 7,262,880 Dams.

This sircar furnishes 4304 cavalry, 200 elephants, and 57,000 infantry.

TUKSEEM JUMMA OF THE

SIRCAR KALINJER,

Containing 11 Mahls,
 Meafurement, 508,273 Beegahs, 12 Bifwahs.
 Revenue, 23,839,474 Dams.
 Seyurghal, 614,580 Dams.

	Dams.		Dams.
Akwafy has a brick fort,	2,502,893	Kalinjer with the suburbs,	970,259
Ajeygurh has a stone fort,	200,000	Kehreleh has a brick fort,	1,275,325
Senehda has a stone fort,	6,262,333½	Mehoba has a stone fort,	5,242,014
Schmoony has a brick fort,	2,247,346	Mohdha has a stone fort,	2,998,062
Shadypoor,	2,798,329½	<i>This sircar furnishes 1210 cavalry, 12 elephants, and 18,100 infantry.</i>	
Ruffen,	512,026		

SIRCAR KORAH,

Containing 9 Mahls,
 Meafurement, 341,170 Beegahs, 10 Bifwahs.
 Revenue, 17,397,567 Dams.
 Seyurghal, 469,350 Dams.

Jaymow has a fort on the banks of the Ganges,	3,106,346	fort,	6,771,891
Korah, with the Havelly,		Kahtempoor,	3,667,564
2 mahls, here is a brick		Mehjawen,	1,323,339
		Cotych,	584,274
			Kenyr,

	Dams.	
Kenyr,	513,497	<i>This sircar furnishes 500 cavalry, 10 elephants, and 15,000 infantry.</i>
Kerenpoorkenar,	830,070	
Mohsenpoor,	600,586	

SIRCAR KURRAH,

Containing 12 Mahls,

Meafurement, 447,556 Beegahs, 19 Bifwahs.

Revenue, 22,682,048 Dams.

Seyurghal, 1,498,862 Dams.

Jyjee,	1,624,034 $\frac{1}{2}$	Kutera commonly called
Ahterben,	894,036 $\frac{1}{2}$	Kurfoon has a brick
Jyafa,	845,766	fort, 693,487 $\frac{1}{2}$
Havelly Kurrah,	5,121,970	Futtahpoor Kunfweh, 2,892,705
Rary,	2,707,034	Hutgong, 2,723,508 $\frac{1}{2}$
The city of Kurrah has		Hesheweh, 2,123,661 $\frac{1}{2}$
a fort,	236,868	
Kerary has a brick fort,	141,753	<i>This sircar furnishes 390 cavalry and 8700 infantry.</i>
Kulela,	909,234	

TUKSEEM

TUKSEEM JUMMA
OF THE
SOOBAH OF OWDH.

SIRCAR OWDH,

Containing 21 Mahls,

Meafurement, 2,796,206 Beegahs, 19 Bifwahs.

Revenue, 40,956,343 Dams.

Seyurghal, 1,680,249 Dams.

	Dams.		Dams.
Owdh with the Ha-		* Rudowly has a brick	
velly,	2,008,366	fort,	3,248,380
Ambodeh has a brick		Seelek, ditto	4,723,299
fort,	1,298,724	Sultanpoor, do.	5,832,530
Ibraheemabad,	445,417	Satenpoor, ditto	1,660,741
Anhoneh, has a brick		Subeeheh,	1,609,293
fort,	1,268,470	Sirwapaly,	1,201,335
Petchemrateh,	4,207,104	Seterkeh,	1,126,295
Belhery has a brick		Gowarejh,	3,773,417
fort,	815,831	Kefhny has a brick fort,	1,339,286
Befowly,	505,473	Mungelfy,	1,360,753
Tanneh Bedhong,	427,509	Nypoor,	308,788
Bektha,	385,008	<i>This sircar furnishes 1340 ca-</i>	
Deryabad has a brick		<i>valry, 23 elephants, and 31,900</i>	
fort,	5,369,528	<i>infantry.</i>	

SIRCAR

SIRCAR GOWRECKPOOR,

Containing 24 Mahls,

Measurment, 244,283 Beegahs, 13 Bifwahs.

Revenue, 11,926,790 Dams.

Seyurghal, 51,235 Dams.

	Dams.		Dams.
Atrowlah has a brick fort,	1,397,367	Ramgurh and Koory, 2 mahls,	485,943
Anhowla,	201,120	Goreckpoor with the Havelly has a brick fort on the banks of the river Rabety,	568,385
Benyckpoor has a brick fort,	600,000	Kethela has a brick fort,	40,000
Banbhenparah,	414,194	Kehlapara, do.	425,845
Bhunwaparah,	155,900	Mehowly, do.	618,260
Tilpoor has a brick fort,	400,000	Mundewh,	452,321
Cheeluparah has a brick fort,	289,302	Mendeleh,	51,100
Deryaparah, do.	1,517,708	Mengher and Rutenpoor, two mahls. Here is a brick fort,	1,352,585
Dewaparah and Kotela, two mahls,	717,640		
Rehly,	1,618,074		
Ruffoolpoor and Ghoo-fy, two mahls,	622,030		

This sircar furnishes 1010 cavalry and 22,000 infantry.

SIRCAR

TUKSEEM JUMMA OF THE

SIRCAR BERAYITCH,

Containing 11 Mahls,

Measurement, 1,823,435 Beegahs, 8 Bifwahs,

Revenue, 24,120,525 Dams.

Seyurghal, 466,482 Dams.

	Dams.		Dams.
Berayitch with the Ha-		Sultanpoor,	166,001
velly, two mahls, here		Fukherpoor has a brick	
is a fort on the banks		fort,	3,157,376
of the river Sowd,	9,139,141	Firozabad has a brick	
Behreh,	37,135	fort,	1,933,079
Heffampoor has a brick		The fort of Nowagurh,	2,140,858
fort,	4,707,035	Gehrownfa has a brick	
Dangdoon,	404,562	fort,	1,315,051
Rejhet,	166,780	<i>This sircar furnishes</i>	<i>1170 ca-</i>
Senjholy,	877,007	<i>valry and 14,300 infantry.</i>	

SIRCAR KHYERABAD.

Containing 22 Mahls,

Measurement, 1,987,700 Beegahs, 60 Bifwahs.

Revenue, 43,644,381 Dams.

Seyurghal, 1,713,342 Dams.

Birduranjeh,	4,325,237	Befreh,	60,063
Bifwah has a brick fort,	3,545,643	Behrwareh has a brick	
Paly,	1,849,270	fort,	435,430
Bawen,	1,161,235	Biffara,	276,066
		Peela,	

SOOBAB OWDDH.

231

	Dams.		Dams.
Peela,	48,022	which are not percep-	
Chetyapoor,	1,765,641	tible till you are clofe	
Khyerabad with the Ha-		upon them,	1,829,328
velly, 2 mahls, here is		Ghurghella,	483,727
a brick fort,	2,161,234	Gungkhutmow,	235,656
Sandy has a brick fort,	3,055,339	Laherpoor,	3,023,479
Sirrah,	2,091,983	Mutcherhutteh,	2,112,176
Seedderpoor,	831,185	Neemkhar has a brick	
Goopamow has a brick		fort,	3,566,055
fort,	5,620,466	Hurgrown,	1,000,000
Ghuny has a brick fort,	3,250,522	<i>This sircar furnishes</i>	<i>1160 ca-</i>
Ghunygurh has fix forts,		<i>valry and 27,800 infantry.</i>	

SIRCAB LUKHNOW,

Containing 55 Mahls,

Measurement, 3,307,426 Beegahs, 10 Bifwahs.

Revenue, 80,716,120 Dams.

Seyurghal, 4,572,566 Dams.

Embehty has a brick fort,	376,480	Bengermow, do.	3,802,122
Anam has a brick fort,	2,012,372	Bijlowr,	2,506,047
Afowly, do.	1,697,238	Bary,	1,284,799
Afeyun,	830,625	Behrymow,	591,405
Afewha,	509,901	Punkewan,	420,732
Oontchehgong,	417,958	Bit-howly,	340,191
Belgrowing has a brick		Punhun,	267,809
fort,	5,124,113	Peerfunden,	238,537
		Patten,	

	Dams.		Dams.
Patten,	214,255	fort,	1,800,000
Buralhkore,	163,534	Koorfy, do.	1,693,844
Jehlooter,	1,123,176	Gakowry, do.	1,134,432
Deyree has a brick fort,	1,933,837	Kehnjer,	818,472
Dewrekeh,	689,536	Gahtempoer,	552,561
Dowreh,	73,737	Kutchundow,	430,596
Kunbunpoor has a brick fort,	2,425,885	Kerendeh,	334,769
Ramkote has a brick fort,	268,099	Khombhy,	267,809
Sendylh, do.	10,623,901	Lukhnow with the Ha- velly,	1,746,771
Saeypoor,	2,625,388	Lufhker,	168,529
Seroofy,	1,239,767	Meleehabad has a brick fort,	4,479,250
Satenpoor,	1,028,800	Melaweh,	3,598,713
Schaly,	694,707	Mohan has a brick fort,	1,996,673
Seedhore,	1,692,281	Mowrong,	1,698,444
Seedhopoor,	505,018	Madeegong,	1,136,313
Sendy,	392,313	Mehooneh,	977,860
Seroon,	210,316	Munwee has a brick fort,	771,372
Kettahpoor has a brick fort,	3,161,449	Mekrayed,	576,200
Kettahpoor Chowraffy,	909,176	Kedheh has a brick fort,	2,450,522
Gurhembehty has a brick		Kerdowry,	359,748
		Henhar,	329,735

TUKSEEM JUMMA

OF THE

SOOBAH OF AGRA.

S I R C A R A G R A .

Containing 33 Mahls,

Measurement, 9,107,622 Beegahs, 4 Bifwahs.

Revenue, 191,719,265 Dams.

Seyurghal, 14,566,818 Dams.

Dams.	Dams.
Agra, with the Havelly, 44,956,458	Chunour, 11,442,250
Etaweh, has a brick fort, 10,739,365	Chowseeheh, 4,182,248
Owl, 5,509,542	Khanweh, 2,922,495
Owdhy, 2,884,365	Dhoolpoor has a brick
Owed, 1,003,848	fort, 9,729,715
Bejwarch, 10,966,568	Rapery, do. 13,508,035
Byaneh, 7,110,104	Rutchoher, 1,694,203
Bary, 5,866,158	Soonagur Soonegurry, 985,700
Behfawer, 5,505,460	Futtahpoor has a stone
Benawer, 155,360	fort, 8,494,005
Bheem Toodeh, 3,733,075	Koonmer, 745,955
Bheeker, 289,102	Mehawen has a brick
Jeleyfer, has a brick fort, 6,835,400	fort, 6,784,787
	H h Mehtra,

TUKSEEM JUMMA OF THE

	Dams.		Dams.
Mehtra, do.	1,155,807	Hindoon,	9,249,331
Mehooly,	1,502,246	Hutkant has a brick fort,	5,693,307
Mungootelch,	1,148,035	Heeleck,	2,789,494
Mundawer,	132,500	<i>This sircar furnishes 11,560 ca-</i>	
Vezeerpoor,	2,009,255	<i>valry and 100,800 infantry.</i>	

SIRCAR CALPEE,

Containing 16 Mahls,

Measurement, 900,029 Beegahs, 9 Bifwahs.

Revenue, 49,456,730 Dams.

Seyurghal, 1,078,292½ Dams.

Owley,	1,297,379	velly, 2 mahls,	4,871,053
Balaffpoor,	3,714,547	Kenar,	4,971,053
Bedheteh,	1,260,199	Khundowt,	3,027,917
Deerapoor,	1,760,750	Kendehleh,	671,733
Dewgully,	1,466,955	Mahommedabad,	1,617,257
Ratch has a brick fort,	9,270,894	Hemynpoor,	4,803,828
Roypoor,	1,200,000	<i>This sircar furnishes 1540 ca-</i>	
Seekenpoor,	1,507,887	<i>valry, 30 elephants and 34,000 in-</i>	
Shahpoor,	8,843,420	<i>fantry.</i>	
Calpee with the Ha-			

SIRCAR

SIRCAR KINOJE,

Containing 30 Mahls.

Measurement, 2,776,673 Beegahs, 16 Bifwahs.

Revenue, 52,584,607½ Dams.

	Dams.		Dams.
Bhoogong has 3 forts and a reservoir of wa- ter,	4,578,010	Sehar,	486,550
Bhowjpoor,	3,446,738	Sewburgeh,	465,328
Belgrong,	3,387,076	Secunderpoor Adhoo,	276,918½
Behtur,	2,921,389	Serwer,	447,563
Belhoror,	2,828,349	Secunderpoor Aterchhy,	269,622
Puttyaly,	1,877,600	Shumlabad has a fort on the banks of the Gan- ges,	7,138,453
Puttyalypoor,	1,153,636	Clupramow,	1,522,128
Puttyaghut,	566,997	Dewha,	483,171
Burneh,	450,000	Kinoje with the Havelly has a brick fort,	2,470,743
Bara,	400,000	Kunpul,	1,651,586
Phephong,	5,432,391	Kerawely,	1,409,988
Sukeetch,	3,230,752	Mulkowfeh,	1,500,000
Sownj,	3,230,752	Nanamow,	136,921
Schawer,	1,200,000		
Sewly,	623,473		
Suckutpoor,	623,441		
Sugrong,	539,050		

*This sircar furnishes 3765 ca-
valry and 88,350 infantry.*

SIRCAR

TUKSEEM JUMMA OF THE

S I R C A R C O W L,

Containing 21 Mahls,

Measurement, 2,461,731 Beegahs.

Revenue, 54,992,943 Dams.

Seyurghal, 2,094,840 Dams.

	Dams.		Dams.
Atrowly,	5,434,459	Secundarow has a brick	
Akberabad,	3,003,409	fort,	4,412,631
Ahar has a brick fort,	2,106,554	Sowroon has a brick fort,	805,016
Bahfoo,	2,502,562	Sidhoopoor,	989,458
Bulram,	2,131,765	Shekarpoor,	1,984,828
Bejlana,	624,825	Cowl has a brick fort,	10,412,305
Tuppel has a brick fort,	1,802,571	Gungeyree,	372,050
Tanneh Tereeda,	212,750	Marherch,	3,679,582
Jilally,	2,957,910	Mullickpoor,	1,446,132
Jendofe,	1,749,238	Nouh has a brick fort,	1,311,955
Khoorjeh,	3,703,020	<i>This sircar furnishes 4035 ca-</i>	
Debenhoy has a brick fort,	2,169,933	<i>valry and 78,950 infantry.</i>	

S I R C A R G U A L I A R,

Containing 12 Mahls.

Measurement, 1,146,465 Beegahs, 6 Bifwahs.

Revenue, 29,683,649 Dams.

Seyurghal, 240,350 Dams.

Anhown has a brick fort,	2,277,747	Chentower, do.	1,051,341
Budruhteh, do.	696,800	Jelhowda, do.	290,306
		Dundrowly,	

SOOBAN AGRA.

237

	Dams.		Dams.
Dundrowly,	1,807,207	Allapoor has a brick	
Roypoor,	1,017,721	fort,	5,123,866
Sirfeenny,	832,128	Gualiar with the Ha-	
Semawely,	801,344	velly,	12,483,072
Sirbunde has a brick		Kehtowly,	3,105,319
fort,	267,497	<i>This sircar furnishes</i>	<i>2490 ca-</i>
		<i>valry and 43,000 infantry.</i>	

S I R C A R I R E J.

Containing 16 Mahls.

Measurement, 2,202,124 Beegahs, 18 Bifwahs,

Revenue, 37,785,421 Dams.

Seyurghal, 456,493 Dams.

Irej,	2,922,436	Kejhodeh,	755,200
Perhar has a brick fort,	5,237,096	Kydar,	120,000
Pehandeer,	2,533,449	Kownj has a fort,	1,851,802
Beejpoor,	1,241,097	Gungeys has a fort,	1,343,073
Pondore,	464,111	Kanty,	240,000
Jehtereh has a brick		Kehayerch has a brick	
fort,	11,787,804	fort,	4,776,357
Ryabaneh has a fort,	500,000	Mehowly,	502,102
Shahzadpoor,	450,781	<i>This sircar furnishes</i>	<i>6160 ca-</i>
Kutchoweh, &c. has a		<i>valry, 190 elephants, and 68,500</i>	
fort,	3,000,000	<i>infantry.</i>	

SIRCAR

TUKSEEM JUMMA OF THE

SIRCAR SANWAN,

Containing 27 Mahls.

Meafurement, 762,014 Beegahs.

Revenue, 8,459,296 Dams.

Seyurghal, 82,662 Dams.

	Dams.		Dams.
Untry is famous for its beetlenut trees, which yield a large revenue,	906,140	Rowheerch,	1,017,682
Umwary,	223,000	Sowhindy has a brick fort,	896,959
Jytewan,	165,165	Kenowleh,	364,368
Octeyleh,	32,455	Kerherch,	277,000
Beyong,	801,285	Kisjud (here is a pafs in the mountains)	196,304
Punwar,	417,439	Kundha,	162,661
Perantcheh,	396,193	Kundeejreh the great,	112,079
Budnoon,	275,000	Kundeejreh the little,	68,470
Bhafinda,	169,040	Kehtery haul,	112,079
Chitore,	548,331	Gujhareh has a flonc fort,	82,291
Jirhely,	144,055	Kudwahch,	43,296
Jugtan,	123,680	Mow has a fort,	850,429
Dahmeleh,	17,306	<i>This sircar furnishes 1105 ca- valry and 18,000 infantry.</i>	
Ruchadeh,	472,839		
Ruttengurh has a fort,	355,955		

SIRCAR

SIRCAR NURWER,

Containing 5 Mahls,

Meafurement, 394,350 Beegahs,

Revenue, 4,233,322 Dams.

Seyurghal, 95,994 Dams.

	Dams.		Dams.
Berowey has a fort,	638,700	Kowlarus has 2 forts,	764,380
Bowly has a fort on the banks of the river		Nurwer with the Havelly has feveral old stone forts,	438,025
Sekla,	141,915	<i>This sircar furnishes 500 ca-</i>	
Sewpoory has a stone fort,	1,250,000	<i>valry and 20,000 infantry.</i>	

SIRCAR MUNDLAYER,

Containing 14 Mahls,

Meafurement, 65,646 Beegahs.

Revenue, 3,703,884 Dams.

Ooontgurreh has a stone fort on the banks of the river		Jugwar,	38,498
Chembel,	493,978	Dang Bughowry,	493,978
Bijheepoor,	359,706	Doongery,	54,126
Belawely,	324,091	Rutten ballaher,	82,098
Bakher,	261,746	Sumertehleh,	526,330
Bagrownd,	* *	Kumukehreh,	116,163
		Kehrnoon,	54,074
		Kehlowny,	51,944
		Mund-	

Mundlayer has a fort upon a mountain on the north side of the river Chembel,	Dams. 697,794	<i>This sircar furnishes 4000 cavalry and 50,000 infantry.</i>
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S I R C A R A L O W R,

Containing 43 Mahls,
Mcafurement, 1,662,012 Beegahs,
Revenue, 39,832,234 Dams.
Seyurghal, 699,212 Dams.

Alowr has a stone fort		Bijeereh, 104,890
upon a mountain,	2,679,820	Balhetch, 133,507
Antehlehabroo,	850,731	Jilalpoor, 393,499
Amren,	642,453	Haffanpoor Bedoher, 947,871
Ifmailpoor,	503,840	Haffanpoor Kowry, 1,259,659
Beerat has a stone fort,	7,201,791	Hajypoor has a stone
Behrozpoor,	2,621,958	fort, 456,779
Bahaderpoor,	1,951,000	Dewty Jagary, 1,600,000
Behrkowl,	678,733	Dedeker, 695,262
Bulhar,	443,612	Dehra, 512,613
Beroodeh Futtah Khan,	201,059	Sukhen, 804,262
Penayen,	195,680	Ratch, 229,741
Beroodeh Mow,	153,045	Khowhery Rana, 4,359,282
Bodehtehl,	146,000	Kehloohcr, 1,459,048
Bheewan,	122,088	Kowldehwar, 627,100
Befaneh,	100,656	Kyareh, 600,000
	1	Kehrtehly,

SOOBAB AGRA.

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Dams.		Dams.	
Kehrtehly,	465,640	Mundawereh,	27,051
Ghaut Seyvur has a fort,	357,110	Nowgong,	856,512
Kowhrana, do.	166,666	Nahergurh,	604,194
Mendawer has a brick fort,	1,889,097	Hurlewry,	227,096
Mowjpoor,	639,858	Hurpoor,	686,605
Mobarekpoor,	514,193	Hurfana,	208,281
Munghoona has a stone fort,	475,260	<i>This sircar furnishes 6514 cavalry and 42,020 infantry.</i>	

SIRCAR TEJAREH.

Containing 18 Mahls.

Measurement, 740,001 Beegahs, 5 Biswahs.

Revenue, 1,770,061 Dams.

Seyurghal, 701,761½ Dams.

Indore has a fort upon a mountain,	1,995,216	Khanpoor,	195,620
Owjyeneh,	428,347	Sakerus,	406,088
Omrahomry,	307,037	Sanhawary,	406,115
Beyroo,	215,800	Fecrozpoor,	3042,642
Poor,	545,345	Futtapoor Mewngowneh,	1,135,140
Bungwan,	1,323,350	Koteleh has a brick fort,	1,552,196
Bunbohra has a stone fort,	1,416,715	Gurheyreh,	330,076
Tejareh has a fort,	3,603,569	Kehwarka Tanneh,	168,719
Jumrawut has a stone fort upon a mountain,	496,202½	Nekynan,	377,357
		<i>This sircar furnishes 1227 cavalry and 9,650 infantry.</i>	

Vol. II.

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SIRCAR

TUKSEEM JUMMA OF THE

SIRCAR NARNOWL.

Containing 17 Mahls,
 Meafurement, 2,080,046 Beegahs,
 Revenue, 50,046,711 Dams,
 Seyurghal, 775,103 Dams.

	Dams.		Dams.
Barheh,	2,060,662	of Bedhawer is a cop-	
Baboy has a stone fort,		per mine,	4,266,837
and in its mountains		Kanoory has 3 forts,	2,721,126
are feveral copper		Khendeyla,	1,300,000
mines,	921,170	Kohdaneh,	808,109
Beroodeh Rana,	592,995	Lahooty,	1,512,470
Chalklanah,	7,844,027	Three villages at the foot	
Jochojeyur has a stone		of the mountains, have	
fort,	2,329,069	copper mines, and a	
Senghaneh has a copper		mint,	274,674
mine, and a mint for		Narnowl has a stone fort,	5,913,218
coining that metal,	11,881,629	Nerher,	4,262,837
Kanodeh,	4,356,128		
Kowtpootely has a stone		<i>This sircar furnishes 7520 ca-</i>	
fort; and in the village		<i>valry and 37,220 infantry.</i>	

SIRCAR

SOOBAAH AGRA.

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S I R C A R S E H A R.

Containing 6 Mahls,

Meafurement, 763,474 Beegahs,

Revenue, 5,917,569 Dams.

Seyurghal, 109,447 Dams.

	Dams.		Dams.
Pehary,	1,228,999	Noonhureh,	618,115
Behdoly,	441,840	Howdel,	462,710
Sehar has a fort,	2,489,816		
Kameh,	505,724		
Kowhmejahed,	170,365		

This sircar furnishes 265 cavalry and 1000 infantry.

TUKSEEM

TUKSEEM JUMMA

OF THE

SOOBAH OF MALWAH.

SIRCAR OWJAIN,

Containing 10 Mahls.

Measurement, 925,622 Beegahs,

Revenue, 43,827,960 Dams,

Seyurghal, 281,816 Dams.

Dams.		Dams.	
Owjain with the Havelly		Sanwcer,	2,418,375
has a stone and brick		Kehnayl has a stone	
fort,	13,882,035	and brick fort,	2,907,817
Unhul,	2,712,972	Kehjrowr,	2,651,044
Bedhnawer has a stone		Newlahy has a brick	
fort,	3,056,195	fort on the banks of	
Panbahar,	1,937,596	the river Chembel,	3,851,886
Deibalpoor,	6,000,000	<i>This sircar furnishes 3250 ca-</i>	
Ruttam,	4,421,540	<i>valry and 11,170 infantry.</i>	

SIRCAR

SIRCAR ROYSAYN,

Containing 32 Mahls,

Dams,		Dams,	
Affapoor, &c. 6 mahls,	173,064	Royfayn with the Havel-	
Bhilfeh,	6,094,970	ly has a stone fort upon	
Bhoory,	316,017	a mountain,	934,739
Bhowjpoor,	220,592	Seywany,	580,828
Balabhet,	215,122	Sirfeyh,	279,346
Tanneh Meer Khan,	735,315	Shahpoor,	89,067
Jajewy,	215,122	Ghoomlafeh,	645,665
Jitanewy,	184,757	Gheyreh,	560,037
Jelodeh,	13,290	Kyfureh,	473,267
Khulijypoor,	41,060	Khamgurh,	378,460
Dahmowty,	788,389	Kergurh,	365,707
Dekhwareh,	292,313	Kooroy,	145,566
Dewrood,	144,000	Laherpoor,	32,268
Dahnyeh,	21,502	Mahfummund,	43,024

SIRCARGURREH,

Containing 57 Mahls,

Revenue, 11,877,080 Dams.

Amowdgurh has a stone		Penar and Nejhly, 2	
fort on a mountain,	1,039,485	mahls,	300,000
Bary and Benker 2 mahls,	485,000	Bakhereh,	238,000
Bunger,	400,025	Benaker and Amreyl, 2	
Bhutgong, &c. 3 mahls,	395,000	mahls. A stone fort,	140,000
		Beey,	

TUKSEEM JUMMA OF THE

	Dams.		Dams.
Beey,	82,000	Ramgurh and Sarunpoor,	
Beeragurh has a strong		2 mahls,	1,055,000
fort,	45,000	Ruffoolya,	12,000
Chandpoor and Chan-		Seetelpoor,	85,000
dery, 2 mahls,	39,000	Shahpoor and Juragh 2	
Jeytgurh, Bukkdavy, and		mahls. A stone fort,	350,000
Havelly, 3 mahls,	12,000	Gureh, with the Havelly.	
Cheyta,	12,000	A stone fort,	1,857,000
Demowdeh,	1,355,000	Kehtowleh,	121,000
Dehmra and Duhmree 2		Keydarpoor, &c. 12	
mahls,	49,000	mahls,	1,626,000
Dowgong,	25,000	Lalljee, Kerowleh, and	
Dowhar and Hoorbe-		Dornkrowleh, 3 mahls,	1,000,000
bisht, 2 mahls,	18,000	Mendella,	352,000
Dergurh,	18,000	Hererya and Dowgurh 2	
Ruttenpoor and Purhar		mahls,	909,000
2 mahls,	613,000	<i>This sircar furnishes</i>	<i>5495 ca-</i>
Rangurh,	400,000	<i>valry and</i>	<i>54,000 infantry.</i>

SIRCAR CHENDARY,

Containing 61 Mahls,

Measurement, 554,277 Beegabs, 17 Bifwahs.

Revenue, 31,037,783 Dams.

Seyurghal, 26,931 Dams.

Owdypoor has a stone fort,	832,086	Eyren,	101,953
Azdur,	1,016,000	Itaweh,	80,000
			Bhowrafeh

	Dams.
Bhowrafeh has a stone fort,	755,000
Bunder Jehleh,	720,000
Barch, &c. 5 mahls, have five stone forts and one of brick,	635,500
Bederwafs and Akeh, 2 mahls,	304,800
Bechahr, has a brick fort with a reservoir of wa- ter, on a small hill,	174,000
Bayly,	70,000
Talberudeh,	1,092,000
Tumoon,	312,504
Tahtaberyar,	22,500
Tehnwareh, Leletpoor, &c. 3 mahls, a stone fort,	619,997
Chundary with the Ha- velly, 2 mahls,	1,186,388
Janjown and Dewhorry the little, 2 mahls,	387,480
Jewrfinkar, &c. 5 mahls,	447,000
Jehrkoon has a fort,	200,000
Jewafeh,	144,000
Dowharry the Great,	857,998
Doobjaker has a stone fort,	580,500
Dudanch, &c. 4 mahls,	147,282
Renood has a stone fort with a large reservoir	

	Dams.
of water, which is a place of Hindoo wor- ship,	364,000
Rowdy, &c. 5 mahls, has a stone fort, near to which is a pagoda,	206,653
Rakh has a stone fort,	84,000
Sironje,	11,065,765
Sehjen, &c. 3 mahls,	3,956,700
Sadhewreh,	334,290
Kenah has a brick fort,	1,092,162
Kerejeeyreh has stone fort,	468,000
Kowrwy,	252,000
Kangreh has a stone fort,	239,990
Kudrowleh has a stone fort,	168,000
Kolakote has a stone fort on a mountain,	156,450
Kojan,	69,152
Kerwaleh,	168,000
Moongowty has a brick fort,	1,440,000
Mayaneh,	688,000
Mehedpoor,	144,000

*This sircar furnishes 5970 ca-
valry, 90 elephants, and 60,685
infantry.*

TUKSEEM JUMMA OF THE

SIRCAR SARENGPOOR,

Containing 24 Mahls,
 Meafurement, 706,202 Beegahs,
 Revenue, 32,994,880 Dams.
 Seyurghal, 324,462 Dams.

	Dams.		Dams.
Afhteht,	3,000,790	brick fort,	1,294,321
Akberpoor,	170,610	Saharbabahajy,	1,093,049
Agra,	472,363	Sunderly,	434,389
Bajilpoor,	647,544	Sufember,	54,376
Beyloon,	610,544	Shujapoor,	8,017,184
Bhurafeh,	259,777	Kerhely,	7,447,906
Bejon,	65,820	Kateych,	1,193,396
Banyan,	40,841	Kanher,	297,047
Bayawer,	156,740	Kerherry,	17,252
Teleen,	1,800,700	Mahommedpoor,	1,981,133
Khuljypoor,	6,027	Nowgong,	2,755,433
Zeerapoor,	387,352		
Sarengpoor, with the Ha- velly, 2 mahls, has a		<i>This sircar furnishes 3125 ca- valry and 21,710 infantry.</i>	

SIRCAR

SIRCAR BEEJAGURH,

Containing 32 Mahls,
Measurement, 283,278 Beegahs, 13 Bifwahs.

Revenue, 12,249,121 Dams.

Seyurghal, 3574 Dams.

	Dams.		Dams.
Unjery,	707,093	Dewlanerher,	98,569
Anown and Sengwer,	298,648	Sewranch,	627,207
Ablahutteh,	226,677	Sedhiowa,	353,819
Banhungong,	781,014	Seelwareh has a stone fort,	325,544
Belgowarch,	407,014	Sangorey,	179,202
Berowdreh,	369,898	Kefrawed,	1,150,569
Bekengong has a stone fort, and is famous for its horfes,	369,125	Kherghonc,	753,194
Budkhel, situated near the river Nerbudeh,	223,615	Kanchpoor,	126,846
Banfeyeh,	85,000	Ghowrgong,	85,082
Budrya,	84,293	Leherpoor commonly called Mahommedpoor,	205,743
Benheleh has a wild where elephants are hunted,	52,939	Lewarykough,	50,000
Byrore,	391,333	Mendawerah has a fa- mous pagoda,	777,381
Teykery,	645,245	Mehowry near the river Nerbudeh,	395,206
Jilalabad with the Havel- ly. A stone fort,	414,268	Mowranch has a stone fort,	355,902
Chemary has a stone fort,	543,994	Nawory, ditto.	408,164
Dewlagheeta,	392,080	Nenkelwary,	370,208
		<i>This sircar furnishes 1773 ca- valry and 19,480 infantry.</i>	

TUKSEEM JUMMA OF THE

SIRCAR MENDOW,

Containing 16 Mahls,

Measurement, 229,969 Beegahs, 11 Bifwahs.

Revenue, 13,788,994 Dams,

Seyurghal, 127,732 Dams.

	Dams.		Dams.
Amchereh,	395,400	Sonaffy,	3,097,192
Berowdeh,	1,307,765	Kotereh,	2,393,871
Puhnman,	656,556	Mendow with the Ha-	
Jowly Mehyr,	968,370	velly, two mahls,	48,698
Haffelpoor,	210,000	Menawereh,	102,164
Dehar,	279,306	Nalcheh,	545,952
Dekhthan,	958,986	Nowaly,	221,608
Dheremgong,	116,442	<i>This sircar furnishes 1180 ca-</i>	
Sangore,	683,384	<i>valry and 10,625 infantry.</i>	

SIRCAR HINDYEH,

Containing 23 Mahls,

Measurement, 89,573 Beegahs, 17 Bifwahs,

Revenue, 11,610,969 Dams.

Seyurghal, 157,054 Dams.

Ownchowd,	2,037,877	Balhaffy,	825
Awelgong,	42,294	Chukhowda,	158,876
Amownde,	21,864	Chumpanceer,	20,653
Bijnowla,	44,418	Deywafs,	6,718,000
Bayafsheh,	25,251	Rajowr,	25,641
			Sutwafs,

SOOBAH MALWAH.

251

	Dams.		Dams.
Sutwafs,	89,080	Neymen,	75,152
Sumerny,	52,115	Handeh,	146,044
Syamgurb,	8,494	Hendyeh with the Havel-	
Seyowly,	2,250	ly has a stone fort on	
Kenduha Iflampoor,	1,298,571	the banks of the Ner-	
Mowdy,	19,443	budeh,	350,051
Merdanpoor,	450		
Nemawer,	94,346	<i>This sircar furnishes</i>	<i>1296 ca-</i>
Nowgong,	79,264	<i>valry and</i>	<i>5921 infantry.</i>

SIRCAR NUZERBAR,

Containing 7 Mahls,

Measurement, 859,604 Beegahs,

Revenue, 50,162,250 Dams.

Seyurghal, 198,478 Dams.

Bhanbeereh,	6,924,355	Neyr,	722,760
Sultanpoor,	28,119,749	Nemowry,	89,585
Kehayer,	53,310		
Nuzerbar with the Ha-		<i>This sircar furnishes</i>	<i>500 ca-</i>
velly, two mahls,	14,252,199	<i>valry and</i>	<i>6000 infantry.</i>

SIRCAR

TURSEEM JUMMA OF THE

SIRCAR MERUSOOR,

Containing 17 Mahls,

Revenue, 6,861,396 Dams.

Seyurghal, 23,387 Dams.

	Dams.		Dams.
Eyknood,	716,353	Jemyawereh,	619,759
Owjenwafs,	170,953	Sewkereh,	46,090
Bifaherch,	511,400	Ghiaffpoor,	138,890
Boodch,	255,062	Kyumpoor,	175,394
Behtore,	109,220	Kowry,	303
Burleet,	106,703	Merufloor with the Havel-	
Berowdch,	95,970	ly,	1,651,920
Bhutpoor,	63,104		
Tall,	1,600,000	<i>This sircar furnishes</i>	<i>1194 ca-</i>
Teerood,	500,000	<i>valry and 4280 infantry.</i>	

SIRCAR GAGROON,

Containing 12 Mahls,

Measurement, 63,529 Beegahs,

Revenue, 4,535,794 Dams.

Owrmal,	502,774	Sewthel,	281,909
Akberpoor,	62,500	Sendar,	81,929
Beetchbahar,	1,573,560	Ghatti,	600,046
Jeyhet,	225,640	Gagroon with the Havel-	
Khyerabad,	646,000	ly,	19,781
Roypoor,	287,805	Neemtohore,	608,834
		SIRCAR	

SIRCAR KOWTRYBERANEH,

Containing 10 Mahls,

Meafurement, 190,039 Beegahs,

Revenue, 8,031,925 Dams.

	Dams.		Dams.
Afowp,	1,733,927	Kowtryberanch, &c. 2	
Ajygurh,	855,612	mahls,	1,856,566
Ahore,	532,056	Gunrar,	1,066,683
Berowdeh,	923,667	Ghofey,	116,380
Dak Doodharlya,	458,144	<i>This sircar furnishes</i>	<i>2245 ca-</i>
Sohet,	693,585	<i>valry and 6500 infantry.</i>	

TUKSEEM

TUKSEEM JUMMA
OF THE
SOOBAH OF DANDEES,

Containing 32 Mahls,

Revenue, 12,647,062 Tungehs.

	Tungehs.		Tungehs.
Aficer,	1,060,221	Jewerch,	730,965
Atral,	264,249	Dankery,	315,325
Arundowel,	543,328	Damry,	352,300
Unmeleyfra,	2,406,180	Ranweer,	2,083,855
Punctgong,	215,504	Ruttenpoor,	820,971
Banjureh,	206,728	Sadwa,	430,008
Poormal to the west of		Mahil,	290,311
Burhanpoor,	162,830	Suckdugeng,	256,931
Poormal to the south-east		Nebadu,	308,782
of do. &c.	183,540	Naffeerhumshad,	595,608
* * *	58,111	* * *	316,338
* * *	26,112	Lelung,	352,644
Baneyr,	594,239	Sunderty,	104,754
Jamood,	175,844	Adelabed,	527,223
Jafeer,	470,042	Lohara,	247,965
Chandfeer,	198,900	Manjrord,	104,925
Jelood,	317,205	Naffeerabad,	824,925

TUKSEEM

TUKSEEM JUMMA
OF THE
SOOBAH OF BERAR.

SIRCAR KAWHEEL,

Containing 46 Mahls,

Revenue, 134,666,140 Dams,

Scyurghal, 12,874,048 Dams.

	Dams.		Dams.
Eletchpoor has a stone		Boofnah,	914,460
fort,	14,000,000	Bubheranty,	4,825,300
Afhty,	4,800,000	Betufeh,	2,000,000
Arown,	3,200,000	Thoogong,	5,600,000
Aujy,	1,600,000	Jughucky,	2,400,000
Anjengong,	3,200,000	Deryapoor,	6,400,000
Babeel,	640,000	Dhamoory,	2,718,540
Bary,	114,368	Reedhore,	6,400,000
Baharkully,	3,200,000	Kehrygurum,	2,400,000
Beeyaweda,	1,280,000	Sereffgong,	5,200,096
Bifrowly,	700,000	Serrala,	1,835,390
Bilfeyker,	960,000	Sirfoon,	4,800,000
Balla,	800,000	Salore,	340,000
Berore,	1,280,000	Sheerpoor,	48,000
Belgong,	817,350	Kholapoor,	4,870,014
		Karenja	

	Dams.		Dams.
Karenja and Budhola, 2		Manjhergheer,	640,000
mahls,	4,800,000	Malkhyr,	480,000
Kurenjgong and Kehey-		Mungalore,	2,800,000
reh, 2 mahls,	5,232,000	Moorjhy,	4,800,000
Kummergong,	640,000	Tuppeh Nundgong,	6,633,826
Karenjaffy,	4,200,000	Nundgong,	3,200,000
Koozha,	4,800,000	Neer,	3,200,000
Maneh,	4,800,000	Hatgong,	1,600,000
Myna,	800,000		

S I R C A R P U N A R,

Containing 5 Mahls.

Revenue, 13,440,000 Dams.

Havelly Punar, has a		Seelu,	1,600,000
stone fort,	4,000,000	Kylchery,	2,400,000
Sewenbarah and Kant-		Mandgong Kerer,	4,800,000
barah,	640,000		

S I R C A R K E H R L E H,

Containing 35 Mahls,

Revenue, 17,600,000 Dams.

Umneer,	3,200,000	Berwer,	2,800,000
Afhteh,	160,000	Bafed,	480,000
Putten,	1,200,000	Powny,	400,000
Beleffdehy,	1,600,000	Havelly Kehrleh,	3,200,000

SOOBAH BERAR.

257

	Dams.		Dams.
Sater Umbeer, 2 mahls,	1,600,000	Dieygong,	* *
Sahenkhereh,	2,000,000	Deotahna,	* *
Kufbeh Jerore,	480,000	Boory,	* *
Mundowry,	480,000	Salowry,	* *
Multany,	* *	Ramjowg,	* *
Durgeh,	* *	Henayeh,	* *
Manikdary,		Chopar,	* *
Malabel,	* *	Hameyanpoor,	* *
Malwy,	* *		
Munga,	* *		
Waldch,	* *		

This sircar furnishes 100 cavalry and 2000 infantry.

SIRCAR NERNALEH,

Containing 34 Mahls,

Revenue, 130,954,476 Dams,

Seyurghal, 11,038,422 Dams.

Amkote,	6,470,066	Paterreh,	3,342,500
Adgong,	8,000,000	Banbher,	1,568,000
Umneer, &c. 2 mahls,	4,800,000	Budeera bhownjy,	2,764,452
Angoleh,	11,200,000	Budeera Kanka,	4,813,700
Ballapoor,	22,000,000	Jelgong,	10,000,000
Punjer,	2,000,000	Jypoor,	400,000
Partahkulfy,	2,864,000	Chandore,	4,887,000
Bulbulgong,	2,400,000	Deharwer,	1,200,000
Baboothiekh,	3,700,000	Dhinda,	5,600,000
Barygong,	1,600,000	Dhengeer has a stone fort,	2,000,000
Vol. II.		L I	Rajore,

TUKSEEM JUMMA OF THE

	Dams.		Dams.
Rajore,	1,000,000	Mulkapoor,	11,200,000
Sewla,	640,000	Meelgurh,	94,360
Sheerpoor,	48,000	The villages of Rajore,	400,000
Kerundkheer,	2,400,000	Madroodreh,	1,200,000
Kothel,	1,409,000	Huftgong,	1,500,000
Kotchly,	640,000		
Mungong,	4,800,000	<i>This sircar furnishes 50 cavalry and 3000 infantry.</i>	
Meheer,	600,000		

SIRCAR KULLEM,

Containing 31 Mahls, eight of which are dependent upon Chanda.

Revenue, 32,828,000 Dams.

	* *		
Indorey,		Kowrhar,	960,000
Amrawuty,	1,200,000	Kullem,	500,000
Lyny,	1,600,000	Geelapoor,	1,200,000
Poonah,	360,000	Ladkheer,	1,600,000
Boory,	1,200,000	Nygong,	960,000
Beyleh,	2,700,000	Najengong,	640,000
Belygong,	100,000	Nonitlowhara,	128,000
Telygong and Dygong,	4,800,000	Berkehond,	* * *
Doongur,	1,600,000		
Ranygong,	200,000	<i>The remaining pergunnahs are in the possession of the Zemindars.</i>	
Salowr,	3,200,000		

SIRCAR

SIRCAR BASSUM,

Containing 8 Mahls,
 Revenue, 32,625,250 Dams,
 Seyurghal, 1,825,250 Dams.

	Dams.		Dams.
Owndeh,	4,864,000	Kelfchpoory,	3,200,000
Baffum,	8,161,250	Kerory Dehmny,	1,200,000
Banhy,	2,400,000	Mangolore,	3,200,000
Chartahnah,	4,800,000	Nirfee,	4,800,000

SIRCAR MAHORE,

Containing 20 Mahls,
 Revenue, 42,885,444 Dams,
 Seyurghal, 97,844 Dams.

Unfungeh,	960,000	Dhangy,	320,000
Amerkhur,	6,400,000	Seewala,	2,400,000
Boofeh,	4,000,000	Soorety,	64,000
Tamfa,	2,177,844	Keroly,	32,000
Jughely,	3,200,000	Khenowl,	1,200,000
Hejoly,	2,400,000	Koreh,	480,000
Havelly Mahore, with		Mehenteh,	2,400,000
the Kusfbahs of Deh-		Mehgong,	1,600,000
fore and Sooreh, 3		Nadapoor,	2,000,000
mahls,	3,680,000	Huldhota,	* * *
Deharweh,	2,400,000		

SIRCAR

TUKSEEM JUMMA OF THE

SIRCAR MANIK DURG,

Containing 8 Mahls,

Revenue, 14,400,000 Dams.

	Dams.		Dams.
Bhawel,	2,400,000	Rajore,	2,400,000
Bhan,	2,000,000	Koret,	2,000,000
Chandore,	2,400,000	Neer,	1,600,000
Jayir,	1,600,000		

SIRCAR PAHTERY,

Containing 18 Mahls,

Revenue, 80,705,954 Dams,

Seyurghal, 11,580,954 Dams.

Ardhapoor,	1,600,000	Jehry,	1,600,000
Pahtehry,	25,114,740	Seyool,	3,600,000
Burree,	8,000,000	Kofery,	3,200,000
Banjelgong,	2,000,000	Loohgong,	4,800,000
Balhore,	2,400,000	Muckutbedehgeer,	2,400,000
Bifmet,	11,200,000	Matergong,	480,000
Baar,	1,600,000	Mandeer,	6,871,203
Bungully,	640,000	Vafa,	400,000
Chitore,	3,600,000	Hata,	1,200,000

SIRCAR

SIRCAR TELINGANEH,

Containing 19 Mahls,

Revenue, 71,904,000 Dams,

Seyurghal, 6,600,000 Dams.

	Dams.		Dams.
Indore has a small stone		Tamoorny,	160,000
fort,	4,800,000	Keryat Kodavend Khan,	640,000
Owleh,	800,000	Dhekwar,	96
Boden,	8,000,000	Rajore,	1,600,000
Bhaneer,	1,600,000	Gurkote,	2,200,000
Bhilfa,	6,400,000	Kherka,	6,400,000
Balkunda,	6,400,000	Kofumpulteh,	664,000
Peemgul,	2,400,000	Mudmool,	6,400,000
Panoora,	3,200,000	Loohgong,	11,200,000
Bhooker,	1,600,000	Neermul,	6,400,000

SIRCAR RAMGUR,

Containing 5 Mahls,

Revenue, 9,600,000 Dams.

Belarab,	800,000	Kundhad,	2,240,000
Chitore,	3,200,000	Murgmool,	800,000
Havelly Ramgur,	2,560,000		

SIRCAR

TUKSEEM JUMMA OF THE

S I R C A R B H E K E R,

Containing 4 Mahls,
 Revenue, 45,122,900 Dams,
 Seyurghal, 376,000 Dams.

	Dams.		Dams.
Havelly Bheker,	25,600,000	Dewelgong,	5,600,000
Summerny,	7,200,000	Suckerkherleh,	6,776,000

S I R C A R P U T T Y A L E H,

Containing 9 Mahls,
 Revenue, 19,120,000 Dams,
 Seyurghal, 4,800,000 Dams.

Owdungong,	400,000	Deha,	4,800,000
Atawan,	2,400,000	Dhaweer,	2,600,000
Pattyalchbary,	1,200,000	Sewna,	640,000
Chandore,	1,280,000	Sownlapara,	1,600,000
Junghully,	2,000,000		

TUKSEEM

TUKSEEM JUMMA

OF THE

SOOBAH OF GUJERAT.

SIRCAR AHMEDABAD,

Containing 28 Mahls,
Measurement, 8,024,153 Beegahs,
Revenue, 208,306,994 Dams,
Seyurghal, 6,511,441 Dams.

	Dams.		Dams.
The city of Ahmedabad,		Putlad,	771,960
bad,	15,000,073	Thameneh,	600,000
Havelly Ahmedabad,	23,999,371	Chalabarha has a brick	
Arhermatra,	9,669,754	fort,	34,908,220
Ahmednagar has a stone		Chalawarah has a stone	
fort,	1,770,912	fort,	4,825,390
Ideyr,	1,616,000	Dhulkeh,	1,650,000
Bheel,	6,088,920	Dhundhookh has a stone	
Barahsewah,	2,814,124	fort,	11,307,704
Beerpoor has a stone		Sirnal,	10,188,105
fort,	1,778,300	Kurry,	30,125,987
Beelowd,	1,493,249	Khambayit,	20,147,986
Beeranty,	2,076,574	Kerneej has a stone fort,	30,125,778
Bunder Soleh,	600,000	Mundeh,	22,147,973
		Murafeh	

TUKSEEM JUMMA OF THE

	Dams.		Dams.
Murafch has a brick fort,	4,235,119	Neryad,	8,1 3,098
Mahmoodabad,	1,747,060	Hirfoor,	752,212
Maffaudabad has a brick fort,	1,400,000	<i>This sircar furnishes 4120 cavalry and 20,500 infantry.</i>	
Mungeritch has a stone fort,	121,762		

SIRCAR PUTTEN,

Containing 16 Mahls,
 Measurement, 3,750,015 Beegahs,
 Revenue, 600,325,099 Dams,
 Scyurghal, 210,327 Dams.

Putten has two forts,	957,462	Summy,	1,266,998
Beejapoor,	6,001,832	Satilpoor,	287,340
Palhunpoor,	3,600,000	Kherang,	4,000,000
Burnagur has a stone fort,	1,844,324	Kakreejy,	1,312,590
Beelnagur,	674,348	Mownjpoor,	909,630
Tehrar has a brick fort,	4,000,000	Moorwareh,	320,030
Teerwareh has a brick fort,	2,130,000	Weyfeh,	1,600,000
Havelly Putten,	254,045	<i>This sircar furnishes 715 cavalry and 6000 infantry.</i>	
Radhun has a brick fort,	4,000,000		

SIRCAR

SIRCAR NADOWT,

Containing 12 Mahls,
 Measurement, 541,817 Beegahs, 16 Bifwahs,
 Revenue, 8,797,596 Dams,
 Seyurghal, 11,328 Dams.

	Dams.		Dams.
Anroly,	143,620	Jemoogong,	412,093
Awdha,	17,076	Kyar,	80,308
Befroy,	2,061,368	Murghedereh,	62,328
Bedal,	272,645	Manden,	16,000
Tilkowareh,	1,595,525	Nadowt with the Havelly,	3,929,330
Tehwa,	165,500	Nutrung,	165,500

SIRCAR BERODEH,

Containing 4 Mahls,
 Measurement, 922,212 Beegahs,
 Revenue, 4,145,895 Dams,
 Seyurghal, 388,358 Dams.

Berodeh, with the Havel-		fort,	6,252,550
ly, has a stone fort,	20,403,485	Senoor,	5,746,580
Bahaderpoor, has a stone			
fort,	6,243,280		
Dubhowey, has a stone		<i>This sircar furnishes 900 caval-</i>	
		<i>ry and 5800 infantry.</i>	

TUKSEEM JUMMA OF THE

SIRCAR BEHROATCH,

Containing 14 Mahls,
 Meafurement, 349,771 Beegahs,
 Revenue, 21,845,663 Dams,
 Seyurghal, 141,820 Dams.

	Dams.		Dams.
Owrparah,	1,655,877	Kady,	4,275,000
Akleyfir,	558,010	Kulleh,	353,670
Aneer,	307,737	Kundhar,	244,000
Behroatch, has a brick		Noorek,	1,277,250
fort,	456,230	Mukboolabad,	2,912,040
Turkyeh,	5651	Hanfooh,	2,439,158
Jehrmundowey,	122,795		
Havelly Behroatch,	7,022,690	<i>This sircar furnishes 990 cavalry and 20,800 infantry.</i>	
Deetchparah,	1,174,540		

SIRCAR CHANPANEER,

Containing 9 Mahls,
 Meafurement, 800,337 Beegahs, 11 Bifwahs,
 Revenue, 10,109,884 Dams.
 Seyurghal, 173,730 Dams.

Arawereh,	48,209	Chowrafy,	2,215,275
Chanpaneer with the		Dhowd, has a stone	
Havelly, two stone		fort,	1,283,300
forts,	1,429,649	Dhowl,	172,992
Chundwareh,	21,530	Dilawereh,	48,628
		Sown-	

	Dams.	
Sownkhereh,	2,999,796	<i>This sircar furnishes 550 cavalry and 1600 infantry.</i>
Sanvees, has a stone fort,	2,300,000	

S I R C A R S O O R E T,

Containing 31 Mahls,
 Measurement, 1,312,315 Beegahs, 16 Bifwahs.
 Revenue, 19,035,177 Dams,
 Seyurghal, 182,370 Dams.

Anawel has a stone fort,	424,355	has a stone fort,	5530,145
Purchowl,	1,508,000	Supa,	7,331,510
Bullyar,	1,281,420	Sirbhoon,	601,275
Beleyfir,	1,016,045	Khublury,	26,760
Beyawereh, has a stone fort,	554,320	Khundbowey,	735,330
Belwareh, has a stone fort,	478,620	Khirka,	629,310
Bhyfroot,	425,055	Kerodeh,	383,240
Parneer,	1,277,475	Camreetch,	328,205
Bhoolfir,	146,230	Kows has a stone fort,	228,390
Balowreh,	592,180	Loohary,	85,280
Tellary,	917,890	Merawely,	370,410
Timba,	236,390	Mehweh,	190,200
Jugehlee,	383,320	Narnoly,	65,220
Dehmoory,	860,520	Nowfary,	297,720
Raneer,	63,690	Neryad,	130,900
Sooret, with the Havelly,		<i>This sircar furnishes 2000 cavalry and 5500 infantry.</i>	

SIRCAR

TUKSEEM JUMMA OF THE

SIRCAR KODEHRA,

Containing 12 Mahls,
Mcaurement, 535,255 Beegahs,
Revenue, 3,418,324 Dams.

	Dams.		Dams.
Owdha,	184,935	Kodehra, with the Ha-	
Atladera,	34,660	velly, 2 Mahls,	785,660
Beyra,	257,202	Kohanch,	785,669
Jednagur,	120,660	Meeral,	525,975
Jhalood,	794,654	Mehdwara,	18,026
Dhamnood,	* * *	<i>This sircar furnishes 1000 ca-</i>	
Schra,	146,392	<i>valry and 5000 infantry.</i>	

SIRCAR S O R E T,

Containing 73 Mahls,
Out of which number, 13 Mahls are on account of Port Duties.

Revenue, 63,437,366 Dams.

Adeneh,	7,630,388	Birwa,	50,664
Artehja,	780,500	Bundeh,	84,960
Amrely,	1,784,160	Bandowr,	14,060
Apleteh,	1,214,592	Bheemradeh,	28,320
Puttendeo,	4,453,990	Palytahneh,	240,592
Banwareh,	4,809,640	Beksera,	56,340
Bilkha,	140,000	Berer,	734,792
Bulfar,	509,760	Berwara,	74,792
Beyry,	14,560	Bhadeyly,	14,160
		Telaja,	

	Dams.
Telaja,	2,435,520
Jowgh,	453,120
Jennetpoor,	12,832
Jugget,	803,200
Jowrwar,	936,970
Chowra,	97,288
Jeytehry,	1,071,360
Jirboon,	98,560
Havelly Soret,	932,000
Dank,	41,410
Doongur,	760,400
Dowletabad,	357,424
Dherwar,	59,792
Dhentroor,	252,048
Dhary,	644,272
Ranpoor,	16,128
Ralkun,	113,280
Ramoot,	28,320
Siyoor,	42,480
Sirfy,	4536
Sultanpoor,	424,800
Karbadhar,	623,040
Gowrynar,	4,538,360
Khookeh, exclusive of the port,	666,560
Ghatafayera,	42,480
Kunker,	598,704
Kurrydehry,	127,480

	Dams.
Gowndel,	56,640
Kotyara,	1,797,256
Gundowna,	198,432
Loolyaneh,	1,423,080
Simurabanwa,	487,576
Lat-hy,	296,152
Mulkapoor,	995,048
Meheweh,	2,051,136
Mundow,	2,107,440
Mangalore,	16,680,472
Meydereh,	2,208,160
Moorly,	2,603,336
Meyaneh,	14,160
Naguny,	755,376
Hufteny,	9,121,025

PORT DUTIES.

	Mahmudi.
Bunder Mangalore,	27,000
Bunder Putten Deo,	25,000
Bunder Gowrynar,	1000
Bunder Nagferry,	10,000
Bunder Poor,	27,628
Bunder Meheweh,	14,000
Bunder Mylkore,	3000
Bunder Doorgur,	1000
Bunder Telaja, 2 mahls,	7000
Bunder Adeneh,	15,000

This sircar furnishes 17,000 cavalry and 36,500 infantry.

TUKSEEM JUMMA
OF THE
SOOBAH OF AJMEER.

SIRCAR AJMEER,

Containing 28 Mahls,
Meafurement, 5,605,487 Beegahs,
Revenue, 62,153,390 Dams.
Seyurghal, 1,475,714 Dams.

	Dams.		Dams.
Ajmeer, with the Ha-		Tufyna,	2,330,090
velly, has a fort on a		Jowneereh,	214,442
mountain,	6,214,731	Jagh,	501,844
Embeer, has a stone fort		Dowgong,	1,200,000
on a mountain,	12,256,297	Rofhenpoor,	692,512
Arayin,	1,755,960	Sembher, has a stone	
Pereet,	2,200,000	fort,	9,649,947
Baghorvy,	486,161	Serwar, has a brick fort,	1,616,825
Pehnoy,	1,400,000	Sehteela,	1,270,009
Behnaey,	271,256	Solimanabad,	1,860,016
Bowal,	749,773	Keykery,	1,880,000
Bahel,	600,000	Kehrweh,	7,020,347
Bandhen Soondery,	435,664	Mahroot,	5,756,402
Behrdundeh,	200,072	Muneverabad,	1,452,577
		Muffau-	

	Dams.		Dams.
Muffaudabad,	1,587,991	fort,	1,200,926
Neranyeh,	2,660,159	<i>This sircar furnishes 16,000 cavalry and 80,000 infantry.</i>	
Herfoor, has a brick			

SIRCAR CHITORE,

Containing 26 Mahls,

Meafurement, 1,678,802 Beegahs, 17 Bifwahs,

Revenue, 30,047,649 Dams,

Seyurgbal, 360,737 Dams.

Iflampoor, commonly		Chitore, with the Ha-	
called Rampoor,	7,000,000	velly, two mahls, a	
Owdypoor,	1,120,000	stone fort,	800,000
Apermal,	280,000	Jyren,	1,985,250
Arlood,	200,000	Sanwerghaty,	470,294
Iflampoor, commonly		Sandery, has a stone	
called Mohen,	108,600	fort,	400,020
Boodhnore, has a stone		Semeel,	100,000
fort,	4,311,551	Kowfyaneh,	263,812
Phoolya, has a stone		Mandelgurb, has a stone	
fort,	2,843,470	fort upon a moun-	
Punchra,	3,296,290	tain,	3,384,750
Poor,	2,601,041	Mandel, has a brick	
Bheenferoor has a stone		fort,	447,090
fort,	1,200,000	Medarye,	160,000
Bagore,	395,550	Neemij, &c. 3 mahls,	719,202
Beygoon,	1,175,729		
Beyfee Hajypoor has a		<i>This sircar furnishes 22,000 cavalry and 82,000 infantry.</i>	
stone fort,	1,375,000		

TUKSEEM JUMMA OF THE

SIRCAR RHINTENPOOR,

Containing 83 Mahls,
Measurement, 6,024,196 Beegahs, 11 Bifwahs,
Revenue, 89,864,576 Dams,
Seyurghal, 181,834 Dams.

	Dams.		Dams.
Alhenpoor,	1,562,239	Beyjery,	334,890
Ownyara,	1,237,169	Balaghety,	300,000
Itada,	770,525	Bhoorybhary,	110,000
Atwan,	600,000	Baran,	880,000
Iflampoor,	77,500	Toonek,	75,000
Ungshoreh,	160,000	Tooda,	5,859,060
Untoorweh,	1,500,000	Toodry,	5,456,340
Ivanboofameer,	1,200,000	Telad,	423,288
Boondy, has a stone fort upon a moun- tain,	1,620,000	Jeetpoor,	928,500
Booly has a stone fort,	2,622,747	Chatfoo,	7,536,829
Beroodeh,	4,571,000	Cheldweh,	500,000
Burdareh,	1,969,776	Jahyen,	475,000
Paten,	2,800,00	Khuljypoor,	1,209,386
Bhudlown,	2,686,389	Dehry,	1,800,000
Pucklant,	1,200,000	Dechlwareh, &c.	409,260
Pelatych,	1,400,000	Dylaneh,	739,400
Bhofoor,	600,000	Rhinterpoor, with the Havelly,	156,895
Benchta,	542,356	Reevandhneh,	430,354
Beylooneh,	456,479	Sewyfooper,	5,941,306
		Sarfoop,	258,876
		Schnfary,	

SOOBAH AJMEER.

273

	Dams.		Dams.
Sehnafary,	300,000	fort upon a moun-	
Kowta has a stone fort		tain,	800,000
upon a mountain near		Loherwareh,	250,000
the river Chembel,	3,000,000	Lowndeh,	250,000
Khunder, has a stone		Lehawed,	125,000
fort on a mountain,	400,000	Moomydaneh, &c. 16	
Khunkehreh,	1,511,994	mahls,	4,100,000
Kehrny,	528,177	Mellerneh,	3,299,241
Khownly,	200,000	Mangore,	204,348
Gudawed,	188,095	Nowahy,	930,000
Kerore, has a stone		Nugger,	1,000,000
fort upon a moun-			
tain,	200,000		
Lahkery, has a stone			

*This sircar furnishes 9000 ca-
valry and 25,000 infantry.*

SIRCAR JEWDEHPOOR,

Containing 22 Mahls,

Revenue, 14,528,750 Dams.

Afoop, has a brick fort,	600,000	Poodeh, has a stone fort,	46,000
Arundrowty,	8000	Bhadrajoon, has a stone	
Phooly, has a brick fort,	640,000	fort,	800,000
Pelparah,	1,463,000	Jewdehpoor, with the	
Belara,	314,000	Havelly, has a stone	
Paly, &c. 3 mahls, a		fort upon a mountain,	280,000
stone fort,	250,000	Jeytaren, has a stone	
Bahelah,	189,000	fort,	3,000,000
Vol. II.		N n	Dootara,

TUKSEEM JUMMA OF THE

	Dams.		Dams.
Dootara, has a stone fort,	100,000	Kheyconfir, has stone fort,	170,000
Suhet, has a stone fort,	2,812,750	Ghoondej, has a stone fort,	90,000
Satelmeeer, has a stone fort on a mountain,	560,000	Meheweh,	960,000
Saywana, has a stone fort on a mountain,	1,200,000	<i>This sircar furnishes 15,000 cavalry and 50,000 infantry.</i>	
Kherwa,	220,000		

SIRCAR SIROWHY,

Containing 6 Mahls,

Revenue, 42,077,437 Dams.

Anergurh and Sirowhy,		mahls, a very strong	
two mahls, the latter		stone fort,	14,077,437
has a stone fort,	12,000,000	Doongurpoor,	8,000,000
Banfwareh, has a stone fort,	8,000,000	<i>This sircar furnishes 8000 cavalry and 38,000 infantry.</i>	
Jalore and Senjore, 2			

SIRCAR NAGORE,

Containing 31 Mahls,

Meafurement, 837,450 Beegahs, 16 Bifwahs,

Revenue, 40,389,830 Dams,

Seyurghal, 308,051 Dams.

Amerfernagin,	7,029,370	Bhedaneh,	1,271,960
Indaneh,	1,313,006	Buldoe,	570,000
		Batoodeh,	

SOOBAH AJMEER.

275

	Dams.		Dams.
Batoodeh,	322,816	Futtahpoor Jehenjown,	
Beroodeh,	220,663	has a stone fort,	1,233,222
Barehgayin,	58,000	Kaffely,	1,587,154
Chagil,	955,273	Khayeleh,	558,560
Jaroodeh,	974,285	Gojewreh,	466,890
Jakehreh,	137,757	Goleyweh,	352,305
Kharijkehtoo, has a stone		Kombary,	435,604
fort,	348,814	Geyren,	57,160
Deendwaneh, has a		Ladoon,	780,342
brick fort,	4,586,828	Meeret, has a stone fort,	7,701,522
Dewnpoor,	7,080,085	Menohernagur,	2,903,386
Rejwafa,	1,995,824	Nokha,	380,756
Roon,	913,261	Nagore, with the Havel-	
Ruffoolpoor,	704,606	ly, a brick fort,	313,581
Rehoot,	189,137	<i>This sircar furnishes 4500 ca-</i>	
Sadeyleh,	1,266,930	<i>valry and 22,000 infantry.</i>	

SIRCAR BEYKANEER,

Containing 11 Mahls,

Revenue, 4,750,000 Dams.

Bickumpoor,	* *	Beykaneer and Jeleelmeer, *	*
Beerfelpoor,	* *	Johtur,	* *
Bahermeel,	* *	Kotera,	* *
Pokul,	* *	Dewader,	* *
Parkul,	* *	<i>This sircar furnishes 1200 ca-</i>	
Pokhrun,	* *	<i>valry and 50,000 infantry.</i>	

TUKSEEM

TUKSEEM JUMMA
OF THE
SOOBAH OF DEHLY.

SIRCAR DEHLY,

Containing 48 Mahls,

Measurement, 7,126,107 Beegahs, 17 Bifwahs.

Revenue, 123,012,590 Dams,

Seyurghal, 10,990,260 Dams.

Dams.		Dams.	
Ilamabad Pakel has a		Tilput has a brick fort,	3,077,913
stone fort upon a		Tandebahgwar,	1,289,306
mountain,	1,779,407	Tilbegumpoor,	370,374
Adeheh,	513,081	Jehjehr,	1,422,451
Panyput has a brick fort,	10,756,647	Jharfeh has a stone fort	
Palem,	5,726,788	in the village of Dah-	
Beren has a brick fort,	3,907,928	neh,	3,605,228
Baghput,	3,532,368	Jeyore,	1,878,378
Pulwel has a brick fort		Jehnjeneh,	1,700,250
on a hill,	1,769,493	Jehrowly,	1,138,759
Bernadeh,	1,379,125	Jillalabad,	1,333,711
Pootch has a brick fort,	621,749	Jillalpoor Scroot has a	
Beryduyeldehn,	1,404,225	wild,	1,001,875
		The	

	Dams.		Dams.
The old Havelly,	1,422,451	Kadeleh,	1,374,403
The new Havelly,	3,635,311	Kafneh,	1,522,315
The city of Dehly,	736,460	Kherkodeh,	1,505,856
Dafneh,	4,933,302	Kenkeerkehreh has a	
Daderytaha,	4,326,059	brick fort situated	
Dunkoor,	1,016,682	between two rivers,	316,405
Rohtek has a brick fort,	8,599,270	Lowny has a brick	
Soonput has a brick		fort situated between	
fort,	7,727,323	two rivers,	3,274,878
Sefeedoon has a brick		Meeret has a brick	
fort,	1,975,596	fort situated between	
Secunderabad,	1,259,199	two rivers,	4,391,996
Seraweh,	1,583,899	Mendohty,	2,858,223
Sunyect,	854,191	Maffaoudabad has an	
Syaneh,	2,049,090	old brick fort,	2,809,478
Shukerpoor,	2,111,996	Huftnapoor, an an-	
Kernal,	5,678,242	cient place of Hin-	
Kenore has a brick fort,	1,718,792	doo worship on the	
Gurhmuktefir has a		banks of the Ganges,	4,466,904
brick fort on the		Hapoor,	2,103,589
banks of the Ganges			
and a pagoda,	1,591,492		
Ketaneh,	1,423,779		

*This sircar furnishes 2000 ca-
valry and 32,980 infantry.*

SIRCAR

TUKSEEM JUMMA OF THE

SIRCAR BUDAYOON,

Containing 13 Mahls,

Measurement, 8,093,850 Beegahs, 10 Bifwahs,

Revenue, 34,717,063 Dams.

Seyurghal, 457,181 Dams.

	Dams.		Dams.
Ajong,	1,362,867	Sehfowan,	2,493,398
Ownleh,	690,620	Sonnaffimundych,	795,315
Budayoon with the Ha-		Sunya,	1,315,722
velly,	7,357,571	Kant,	2,439,369
Bereyly,	12,507,434	Kotefalbahen has a fort,	1,229,165
Birfir,	2,147,324	Goleh,	1,136,631
Pownd,	260,340	<i>This sircar furnishes 2850 ca-</i>	
Tulhy,	1,077,811	<i>valry and 26,700 infantry.</i>	

SIRCAR KEMAUN,

Containing 21 Mahls,

Revenue, 40,437,700 Dams.

Adown,	400,000	Beteela,	10,025,000
Bhookfyand Bhagfa, two		Jhungy,	400,000
mahls,	400,000	Jugram,	5,000,000
Bafweh,	200,000	Jurrych,	3,000,000
Pachowter,	400,000	Javun,	2,500,000
Bheekundeewar,	200,000	Chawly,	* *
Bhagty,	11,000,000	Sehujgur,	* *
Bhoory,	* *	Guzirboor,	* *

Kote

SOOBAB DEHLY,

279

Kote Dewareh,	Dams.	
Mulwareh,	* *	<i>No account is made of the other</i>
Malakore, Setakhoor,	2,500,000	<i>five pergunnahs.</i>
and Kymoos, three		
mahls,	5,037,700	<i>This sircar furnishes 8000 ca-</i>
		<i>valry and 50,000 infantry.</i>

SICAR SEMBHEL,

Containing 47 Mahls,

Measurement, 4,047,193 Beegahs, 2 Bifwahs,

Revenue, 66,341,431 Dams,

Seyurghal, 2,892,394 Dams.

Amrowheh,	6,342,000	Judwar,	828,348
Azempoor,	2,389,478	Havelly Sembhel,	3,322,448
Islampoor Behrow,	1,330,640	Deoreh,	1,924,837
Owjahry,	697,609	Dchkeh,	670,364
Akberabad,	640,264	Deyhary,	1,080,306
Islampoor Derkow,	429,675	Dudeyleh,	210,000
Islampoor Durgoo,	346,348	Rajpoor,	700,000
Bijnore,	3,355,425	Rejebpoor,	612,978
Bejhrong,	828,322	Sembhel, has a brick fort,	850,953
Perowhy,	150,000	Sewhareh,	1,333,732
Befara,	200,000	Siry,	958,769
Chandpoor,	4,131,071	Sehenspoor,	644,804
Jilalabad,	1,470,972	Sirfaweh,	308,065
Chowmaleh,	1,340,312	Sheerkote,	4,921,051
Chaloo,	237,809	Shahy,	900,496
		Kunderky,	

TUKSEEM JUMMA OF THE

	Dams.		Dams.
Kunderky,	674,936	Munjoleh,	737,556
Keeretpoor,	2,410,609	Mundawer,	1,256,995
Cutch,	1,248,995	Nudeenah,	2,647,242
Gindore,	751,520	Nehtore,	1,738,160
Kaber,	566,539	Niyoodench,	304,675
Kenore,	267,919	Nerowly,	1,408,093
Kahnkery,	200,000	Humtench,	250,000
Lukhnore,	2,499,208	<i>This sircar furnishes 4375 cavalry, 50 elephants, and 31,550 infantry.</i>	
Leefweh,	100,000		
Moghoolpoor,	3,580,300		

SIRCAR SEHARUNPOOR,

Containing 36 Mahls,

Meafurement, 3,530,370 Beegahs, 3 Bifwahs,

Revenue, 87,839,359 Dams,

Seyurghal, 4,991,485 Dams.

Indery, has a brick fort,	7,078,326	Tanneh Bheem,	3,578,540
Uneefteh,	324,560	Talookpoor,	222,277
Budhonah,	3,698,041	Chowraffy,	2,471,277
Beydowly,	3,115,125	Jowly,	1,310,057
Ehutghunyawer,	2,676,407	Jertahwel,	1,668,882
Bhowgpoor,	2,338,120	Havelly Sheharunpoor	
Pooretchpar,	2,191,460	has a brick fort,	6,951,540
Bhoonch,	2,135,496	Deobund has a brick	
Bughra,	1,913,196	fort,	641,977
Bhut,	1,321,440	Rampoor,	1,778,997
		Roerky,	

SOOBAH DEHLY.

281

	Dams.		Dams.
Roorkey,	1,628,360	Geeraneh,	2,025,238
Roypootatar,	369,080	Gungweh,	2,029,032
Seekrybhokerhurry,	3,003,311	Lukhnowty,	1,796,058
Sirfaweh, has a brick fort,	2,516,165	Mozufferabad,	4,074,460
Seroot,	2,208,779	Mangalore has a brick fort,	2,350,311
Sirowhneh,	1,590,606	Mulhypoor,	2,244,070
Sumbeltera,	1,011,078	Nagore,	1,337,070
Serenbulry,	574,320	Nanuteh,	724,153
Ghatowly,	3,624,588	<i>This sircar furnishes 3955 cavalry and 22,280 infantry.</i>	
Ghody,	2,514,673		

SIRCAR REYWAR Y,

Containing 12 Mahls,

Measurement, 1,155,011 Beggahs, 10 Bifwahs,

Revenue, * * *

Seyurghal, 739,268 Dams.

Padel,	4,114,753	Kote Coffim Aly,	3,357,930
Patoodehy,	2,270,080	Ghylote,	656,688
Bhoohereh,	755,543	Gohaneh,	421,440
Tawerd, has a brick fort,	986,228	Soheneh, has a stone fort upon a mountain, and a hot well, which is an object of Hindoo worship,	3,928,364
Reyway, with the Havelly, a brick fort,	11,956,847		
Remaïy Chenaïy,	228,603		

Vol. II.

O o

Himraneh,

TUKSEEM JUMMA OF THE

Himraneh, has a stone
fort upon a moun-
tain,

Dams.

682,159

*This sircar furnishes 2175 ca-
valry and 14,600 infantry.*

SIRCAR HISSAR FEEROZEH,

Containing 27 Mahls,

Meafurement, 3,114,497 Beegahs,

Revenue, 55,004,905 Dams,

Seyurghal, 1,406,519 Dams.

Agrowdeh,	1,743,970	Jeneed,	5,004,749
Ahrowy,	857,357	Jimalpoor,	4,277,461
Unghereh, has a brick fort and a place of Hindoo worship call- ed Kowres,	1,576,200	Hiffar with the Ha- velly, two forts, one of stone and the other of brick,	4,039,895
Bhungeedal,	1,800,000	Dhateret, has a brick fort,	977,028
Poonyan,	1,200,000	Sirfa, has a brick fort,	4,361,368
Bharengy,	880,832	Seyuran,	400,000
Perwalch,	1,097,807	Sudhemkeh,	171,372
Bhetu,	440,280	Sutwany,	76,750
Burwa,	64,680	Shanzdekeryat,	960,111
Tahneer, has a brick fort,	933,042	Futtahabad, has a brick fort,	1,184,392
Toohanch, has a brick fort,	4,694,354	Gohanch,	2,876,115
Toofam,	1,068,548	Khandeh,	1,119,364
		Mehem	

SOOBAB DEHLY.

283

Dams.

Mehem, has a brick
fort, 4,958,613
Hanfy, has a brick fort, 5,434,438

*This sircar furnishes 6875 ca-
valry and 55,700 infantry.*

SIRCAR SIRHIND,

Containing 33 Mahls,

Meafurement, 7,729,466 Beegahs, 7 Bifwahs,

Revenue, 160,790,549 Dams,

Seyurghal, 11,697,330 Dams.

Embaleh,	4,198,094	Deoranch,	580,985
Benore,	12,549,953	Rooper, has a brick	
Payil, has a brick fort,	7,362,262	fort,	5,005,549
Bhooter,	3,103,269	Sirhind with the Ha-	
Bhetundeh,	3,125,000	velly, two mahls, a	
Pownderec,	686,870	brick fort,	12,082,630
Tehareh, has a brick		Semaneh,	10,822,280
fort, on the banks		Senam, has a brick fort,	7,007,696
of the river Setlej,	7,850,809	Sadhoorch, has a brick	
Tahnefr, has a brick		fort,	4,298,064
fort,	7,850,803	Sultanpoor bareah,	427,035
Jhut,	7,509,094	Shahabad,	6,751,468
Jerk,	1,538,090	Futtahpoor,	684,370
Khyzerabad, has a		Keryat Roysfemu,	1,220,090
brick fort,	12,059,918	Keythel, has a brick	
Dowraleh,	2,188,443	fort, and a place of	
Dewtch,	1,601,346	Hindoo worship,	10,638,630
		Gheram,	

TUKSEEM JUMMA OF THE

	Dams.		Dams.
Gheram, has a brick fort,	6,138,630	Munoorpoor,	1,830,025
Lodyaneh, has a brick fort on the banks of the river Setlej,	2,294,633	Malneer,	1,060,580
Mustofyabad,	7,476,691	Matchwareh, has a brick fort,	653,552
Muffunker,	7,053,259	Hapery,	1,145,118
		<i>This sircar furnishes 9225 cavalry and 55,700 infantry.</i>	

TUKSEEM

TUKSEEM JUMMA

OF THE

SOOBAH OF LAHOOR.

SIRCAR DOOABEH BEYT JALENDHER,

Containing 60 Mahls,

Meafurement, 3,279,302 Beegahs, 17 Bifwahs,

Revenue, 124,365,212 Dams,

Seyurghal, 2,651,788 Dams.

	Dams.		Dams.
Afleemabad,	458,122	Chowrafy,	5,463,913
Putty Dheneyat,	3,601,678	Jewra,	2,474,854
Bhoonga,	2,760,530	Jafown Balakotee, has	
Bejwarch,	2,425,813	a stone fort,	600,000
Bheloon, has a stone fort,	1,305,006	Chitore,	313,000
Birweh,	668,000	Hajypoor Saryaneh,	2,693,874
Palekwah,	200,000	Dardek,	9,707,993
Betchrytu,	160,000	Deyfoocheh, has a brick	
Beyfaly and Khutteh		fort,	4,474,950
two mahls,	566,366	Dedeyal, has a stone fort,	1,650,000
Telown,	6,780,337	Dadeh, has a stone fort,	1,200,000
Talarpoor, has a stone fort,	170,388	Derperreh,	900,000
Jalendeher, has a brick		Durdhy,	600,000
fort,	14,751,626	Doonnagore,	455,870
	1	Dhenkely,	

	Dams.		Dams.
Dhenkely,	72,000	Kunkote, has a stone	
Reheemabad,	2,480,639	fort,	240,000
Rajpoor Putten, has a		Khereh,	240,000
stone fort,	1,800,000	Ghewafs,	586,906
Sultanpoor, has a brick		Lohydehry,	563,414
fort,	2,418,232	Lalfinghy,	236,850
Suckhut Mundowy, has		Myany Noorneh,	2,106,156
some iron and copper		Meylly,	1,823,559
mines,	1,680,000	Mahommedpoor,	1,802,558
Soper,	1,000,000	Manfewal,	286,667
Seebah, has a stone fort,	800,000	Melote,	460,620
Suren,	213,333	Mudhoteh,	426,367
Sheikhupoor,	4,722,604	Nekowder,	3,710,796
Sheergurh,	194,294	Nuckrowh,	1,300,061
Iffapoor,	346,867	Nunkel,	2,315,368
Kothey,	5,546,661	Nundown,	5,300,000
Gurh Dumbalch,	2,670,087	Hirhaneh and Akbera-	
Koteleh,	1,680,000	bad, 2 mahls,	6,032,032
Kotelehr, has a stone		Hadyabad,	519,467
fort,	1,310,867		
Kehrekdehar,	480,000		
Gheyoonkhera, has a			
stone fort,	240,000		

This sircar furnishes 4155 cavalry and 79,536 infantry.

SIRCAR

SIRCAB DOOABEH BARY,

Containing 52 Mahls,

Measurement, 4,580,002 Beegahs, 18 Bifwahs,

Revenue, 142,820,183 Dams,

Seyurghal, 3,923,922 Dams.

	Dams.		Dams.
Unchereh,	500,000	Jilalabad,	5,163,119
Undowreh,	1,193,739	Jeht and Umbaleh, 2	
Abhypoor,	168,000	mahls,	2,300,000
Owder,	9600	Jutker,	45,600
The city of Lahoor,	2,912,600	Khanpoor,	280,038
Phulwary,	452,694	Debhawalch,	6,280,139
Phulra,	2,413,268	Dehmehry,	1,600,000
Punjgramy,	1,461,630	Durweh,	240,000
Bhirly,	4,060,507	Derweh Deegur,	24,000
Bhelwal,	3,181,699	Sungha Arwel,	544,145
Putty Hybetpoor,	28,395,380	Sundhewan,	5,854,649
Buttaleh,	16,820,998	The suburbs of Lahoor,	674,053
Bythan has a brick fort,	7,297,015	Shaphoor,	2,382,235
Punyal,	4,266,091	Sherpoor,	480,000
Beyah,	3,822,255	Ghorbutravun,	411,985
Bahaderpoor,	447,750	Kuffoor,	3,915,506
Telwareh,	514,666	Kelanoor,	8,329,111
Tehndowt,	610,064	Kanoonvahan,	3,511,499
Chundrow,	263,568	Ghoghowal,	3,475,510
Charbagh Berhy,	58,502	Gualiar,	2,643,000
Jemary,	8,813,140	Kangereh has a stone fort,	2,400,000
		Kotelch,	

	Dams.		Dams.
Koteleh,	182,518	Palem,	} These four pergun- nabs are desolated.
Gurgerong,	16,000	Puttyar,	
Mullickfnah,	1,475,562	Behty,	
Mowd and Bunneh, 2		Jirjur,	
mahls,	2,400,000		
Mehrore,	24,000	<i>This sircar furnishes 31,055</i>	
Hofhyar Kernaleh,	489,372	<i>cavalry and 129,600 infantry.</i>	

SIRCAR DOOABEH RETCHNABAD,

Containing 57 Mahls,

Meafurement, 4,253,148 Beegahs, 3 Bifwahs,

Revenue, 172,047,691 Dams,

Seyurghal, 2,684,134 Dams.

Amraky Behty,	1,942,606	Belawereh,	240,000
The lands of Bagh Roy		Bhootyal,	96,000
Boocheh,	52,837	Bun,	48,000
Umnabad, has a brick		Tarel,	2,144,945
fort,	24,853,006	Talowndy,	1,518,227
Beejnagur,	1,181,622	Jecmehcheteh,	5,878,698
Birferore,	27,978,583	Chendenwerek,	6,128,631
Budoobhundel,	1,611,822	Chotadehr,	1,391,692
Putty Zuffrawal, has a		Jeodehry,	815,587
fort,	3,697,338	Jenyoot, has a brick	
Putty Birlhely,	525,953	fort,	2,806,369
Bhelote,	818,182	Jemmu, has a stone fort,	3,956,000
Bhedan,	240,000	Jeffroteh,	* * *
		Chery-	

SOOBAAH LAHOOR.

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	Dams.		Dams.
Cheryjeena,	240,000	Fuzelabad,	136,528
Hafezabad,	4,548,000	Gobindal,	1,253,957
Khanpoor,	28,028	Kat-hoooha,	5,888,254
Dowletpoor,	115,050	Berhy Goojran,	670,936
Dooubhendal,	1,725,079	Kalayuns,	203,964
Dowletabad,	241,740	Karnry, commonly call-	
Roopnagur,	410,513	ed Sanyar,	1,500,000
Reehna,	275,550	Kherlyterly,	768,000
Retchna,	8,680,742	Lukknoor,	681,818
Sahoomooly,	5,574,764	Mungutwalch,	3,890,690
Sidehpoor,	3,127,212	Berhy Mahommed	
Syalkote, has a brick		Dookroow,	1,127,903
fort,	22,090,702	Mehrore,	5,005,602
Sejhrow,	362,326	Meengree,	1,475,225
Sedherah, has a high		Mankote, has 4 stone	
brick minaret, situ-		forts,	85,119
ated on the banks		Vun,	3,711,553
of a river,	7,096,710	Hummeenagur,	8,391,087
Shanzdez Sinjrow,	1,556,480	Huntyal,	240,000
Shoor,	2,278,940	<i>This sircar furnishes 6795 ca-</i>	
Berhy Fettu-bhendal,	613,917	<i>valry and 99,652 infantry.</i>	

TUKSEEM JUMMA OF THE

SIRCAR DOOABEH JENHET,

Containing 21 Mahls,

Measurement, 2,633,202 Beegahs, 5 Bifwahs,

Revenue, 64,502,394 Dams,

Seyurghal, 511,070 Dams.

	Dams.		Dams.
Inderhul,	485,418	Gujerat,	8,266,150
Aghundore Umbaran,	392,000	Keryaly,	2,643,270
Becheereh,	19,910,000	Ghoghar has a brick fort,	2,320,594
Bhelolepoor,	3,830,575	Ghurry,	1,505,241
Booleit,	400,080	Lalore,	3,746,166
Bhinber,	1,200,000	Mengely,	432,000
Bhedoo,	192,000	Metole Roy Kedary,	370,549
Bohety,	57,222	Heryu,	9,150,878
Sayila and Doodyal, 2		Hezarch, has a brick	
mahls,	735,741	fort,	4,689,136
Shoorpoor,	3,121,546	<i>This sircar furnishes</i>	<i>3730 ca-</i>
Shukerpoor,	1,050,819	<i>valry and 44,200 infantry.</i>	

SIRCAR SINDH SAGER,

Containing 42 Mahls,

Measurement, 1,409,979 Beegahs,

Revenue, 51,912,201 Dams,

Seyurghal, 4680 Dams.

Akberabad Terkhery,	5,491,738	Awan,	415,970
Attock Benaris,	3,202,216	Phurhaleh has a stone fort,	5,158,109
			Bil

SOOBAB LAHOOR.

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	Dams.		Dams.
Bil Ghazi Khan,	720,000	Kerchak,	961,755
Balagehter,	1,000,040	Cutchakote,	340,000
Byrogehter,	48,000	Kahwan, has a stone fort,	192,000
Beloky Dhen,	1,316,801	Kanput,	96,000
Terchuckdamy,	250,575	Lunkahuffyar,	96,000
Havelly Rhotas, has 2 forts,	6,043,140	Makhyaleh, here is a salt pit, and a stone fort,	384,000
Khufhab,	2,702,509	Meraly,	240,000
Dangurry,	3,301,201	Melote, has a stone fort,	133,233
Dhenkote, here is a salt pit,	480,000	Mundunpoor, has a brick fort,	24,110
Derbend,	100,000	Ncelab,	481,305
Dherab,	96,000	Narmy,	38,091
Dowdvut,	96,000	Nokoofalkhehteh,	38,092
Reyshan,	92,496	Hezareh Fereck,	1,805,342
Shumfabad,	7,034,503	Huttyarlunek,	300,000
Shembala,	624,000	Hezareh, Goojran,	270,896
Futtahpoor Kalowry,	4,263,831	Himmut Khan Kermoon,	48,000
Gulbehlek,	2,883,253	<i>This sircar furnishes 8553 ca- valry and 69,700 infantry.</i>	
Khiyefs,	934,161		
Kharderwazeh,	24,541		

SEPARATE PERGUNNAHS.

Beylote, 322,740 Dams.
Schlore, 1,700,000 do.
Kahlote, 1,800,000 do.

TUKSEEM

TUKSEEM JUMMA
OF THE
SOOBAH OF MULTAN.

SIRCAR MULTAN,

Containing 47 Mahls,
Meafurement, 558,649 Beegahs, 4 Bifwahs,
Revenue, 53,916,317 Dams,
Seyurghal, 5,494,236 Dams.

This sircar furnishes 8965 cavalry and 90,650 infantry.

DOOABEH BEYT JALENDHER,

Containing 9 Mahls,
Meafurement, 52,090 Beegahs,
Revenue, 17,240,147 Dams,
Seyurghal, 108,884 Dams.

	Dams.		Dams.
Adam Damen,	369,445	Kherdher,	3,058,456
Jilalabad,	299,798	Kaheeyooldy,	594,233
Deenapoor,	1,876,862	Khelookhareh,	1,201,086
Rajpoor,	92,397		
Sheergurh,	5,741,200		
Futtahpoor,	4,020,661		

*This division furnishes 1410 ca-
valry and 17,100 infantry.*

DOOABEH

D O O A B E H B A R Y,

Containing 11 Mahls,
 Measurement, 137,629 Beegahs, 13 Bifwahs,
 Revenue, 9,863,341 Dams,
 Seyurghal, 207,382 Dams.

	Dams.		Dams.
Illampoor, has a brick fort,	1,550,896	Khutpoor,	149,578
Ifmailpoor,	49,932	Degrawy,	50,146
The city of Multan, has a brick fort,	1,719,168	Shah-Alumpoor,	1,555,563
Telembah,	1,200,778	Kaheebooldy,	490,654
Chowkhendy,	191,054	Metyleh,	608,418
The suburbs of the city of Multan,	2,288,354	<i>This division furnishes 775 cavalry and 14,550 infantry.</i>	

D O O A B E H R E T C H N A D,

Containing 6 Mahls,
 Measurement, 83,229 Beegahs, 18 Bifwahs,
 Revenue, 5,113,883 Dams.

Irejpoor and Degrawy,	2,377,300	Kulbeh,	958,786
Chowkhendy,	215,830	<i>This division furnishes 77 cavalry and 9500 infantry.</i>	
Khutpoor,	505,398		
Delybehty,	256,569		

DOOABEH

TUKSEEM JUMMA OF THE

DOOABEH SINDH SAGER,

Containing 4 Mahls,
 Meafurement, 34,812 Beegahs,
 Revenue, 2,178,192 Dams,
 Seyurghal, 13,399 Dams.

	Dams.		Dams.
Illampoor,	373,357	Detached villages,	38,030
Rungpoor,	1,410,737	<i>This division furnishes 220 ca-</i>	
Roypoor,	356,068	<i>valry and 2000 infantry.</i>	

PERGUNNAHS SEPARATE,

Containing 17 Mahls,
 Meafurement, 205,893 Beegahs, 13 Bifwahs,
 Revenue, 18,820,255 Dams,
 Seyurghal, 38,688 Dams.

Obadereh,	915,256	Sewrohy,	28,800
Owj,	1,910,140	Futtehpoor,	330,779
Bhoortydamen,	1,336,029	Kherore,	87,289
Jumsheer,	348,037	Meloot Ghazipoor,	2,400,000
Dudaiy, has a brick fort,	2,400,000	Mowh, has a brick fort,	707,069
Dewarawel,	140,000	Meroot, has a brick	
Doodkhan,	1,440,000	fort,	204,000
Rajpoor,	29,854	Mchend,	8,014,000
Repery,	1,080,000	<i>This division furnishes 5800 ca-</i>	
Sectpoor,	4,608,000	<i>valry and 57,600 infantry.</i>	

SIRCAR

SIRCAB DEYBALPOOR,

Containing 29 Mahls,

Measurement, 1,433,767 Beegahs, 8 Bifwahs,

Revenue, 129,334,153 Dams,

Seyurghal, 2,079,170 Dams.

This sircab furnishes 5210 cavalry and 53,300 infantry.

DOOABEH BEYT JALENDHER,

Containing 10 Mahls,

Measurement, 710,946 Beegahs, 2 Bifwahs,

Revenue, 88,808,755 Dams,

Seyurghal, 1,481,564 Dams.

Putten, has a brick		a brick fort,	4,803,817
fort,	2,628,928	Luckhy Kyampoor, has	
Deybalpoor Luckhy, has		a fort,	2,008,274
a brick fort,	13,514,059	Luckhy Kulnaky,	2,985,969
Dhunshah, has a brick		Luckhy Gograyin,	1,011,715
fort,	3,484,375	Luckhy Yuskany,	3,156,759
Deotur,	2,489,850		
Rehmutabad,	1,825,009		
Luckhy Kebooleh, has		<i>This division furnishes 2400 ca-</i>	
		<i>valry and 20,400 infantry.</i>	

DOOABEH

TUKSEEM JUMMA OF THE

DOOABEH BARY,

Containing 6 Mahls,
 Measurement, 193,495 Beegahs, 9 Bifwahs,
 Revenue, 1,175,393 Dams.

	Dams.		Dams.
Bherahpal,	1,175,393	Sedkheereh,	3,551,630
Bababhowj, has a fort,	2,020,256	Mundhaly,	2,703,429
Cheny,	1,200,600	<i>This division furnishes 1100 ca-</i>	
Reheemabad,	1,186,714	<i>valry and 14,000 infantry.</i>	

DOOABEH RETCHNAD,

Containing 7 Mahls,
 Measurement, 142,856 Beegahs, 2 Bifwahs.
 Revenue, 8,534,915 Dams,
 Seyurghal, 5,808 Dams.

Khanpoor,	1,285,740	Kherel,	1,907,069
Dulchychundher,	605,557	Mees,	2,504,182
Shahzadeh Belootch,	789,742	<i>This division furnishes 710 ca-</i>	
Abidyabad,	343,932	<i>valry and 6300 infantry.</i>	
Fereedabad,	1,098,694		

SEPARATE

SEPARATE PERGUNNAHS,

Containing 6 Mahls,
 Measurement, 386,470 Beegahs, 7 Bifwahs,
 Revenue, 20,580,771 Dams,
 Seyurghal, 549,970 Dams.

	Dams.		Dams.
Jilalabad,	1,739,289	Mahomedote, has a	
Jungel,	653,516	brick fort,	3,492,454
Alumpoor,	1,579,558		
Feerozepoor,	11,479,404	<i>This division furnishes 1000 ca-</i>	
Lucky Keboolah,	1,636,550	<i>valry and 12,300 infantry.</i>	

DOOABEH BEHKER,

Containing 12 Mahls,
 Measurement, 282,013 Beegahs,
 Revenue, 18,424,947 Dams,
 Seyurghal, 60,419 Dams.

Alore, has a fort,	1,132,150	Futtahpoor,	477,859
Behker, has a strong		Ghurjaneh,	645,205
fort,	74,362	Kehreh Kakun,	2,732,331
Jandoleh,	3,102,709	Kakehry,	2,106,431
Jetowey,	2,346,873	Manheleh,	1,353,713
Durbeyleh,	1,262,761		
Sunker,	1,808,628	<i>This sircar furnishes 4690 ca-</i>	
Seywee,	1,381,930	<i>valry and 11,100 infantry.</i>	

TUKSEEM JUMMA
OF THE
SOOBAH OF TATAH.

SIRCAR TATAH,

Containing 18 Mahls,
Revenue, 25,999,991 Dams.

	Dams.		Dams.
Bunder Lahery,	5,521,419	Reteneh,	842,144
Butwar,	4,932,386	Sankoreh,	2,120,097
Bahrampoor,	1,311,612	Sirfyjam,	142,641
Bowry,	434,305	Kerker,	3,328,476
Jeker,	348,462	Lekenkeyreh,	535,795
Jara,	82,390	Mujeh,	1,105,606
Durg,	2,970,441	Manjir,	1,221,752
Denkery,	315,921	Nezampoor,	352,724

SIRCAR HAJYKAN,

Containing 11 Mahls,
Revenue, 11,784,586 Dams.

Bagh Futteh,	340,173	Rahban,	742,973
Beyleh,	656,317	Villages dependent upon	
Hajykan,	555,699	Kahban,	346,783
Jown,	3,165,418	Kerorey,	529,937
		Lownda,	

SOOBAH TATAH.

299

	Dams.		Dams.
Lownda,	1,119,973	Medowy,	2,552,605
Mundery,	3,094,269	Nopyar,	1,280,439

SIRCAR SEWISTAN,

Containing 9 Mahls,

Revenue, 15,546,808 Dams,

Paler,	2,020,884	Khut,	1,329,923
Baghbanan,	1,948,152	Sewistan with the Ha-	
Butten,	1,902,033	velly,	1,669,732
Boofikan,	1,825,191	Kahan,	1,640,764
Junjeh,	1,978,953	Lakhawet,	1,231,776

SIRCAR NUSSEERPOOR,

Containing 7 Mahls,

Revenue, 7,834,600 Dams.

Amerkote,	1,057,802	Kafar,	401,738
Telfereh,	326,104	Nuffcerpoor,	1,878,126
Semadany,	3,031,530	Markundun,	623,696
Kydal,	515,904		

SIRCAR

TUKSEEM JUMMA, &c.

SIRCAR CHUCKERHALEH,

Containing 8 Mahls,

Revenue, 5,085,408 Dams.

	Dams.		Dams.
Arpoor,	731,190	Tewary,	571,073
Chuckerhaleh,	747,175	Kehryjooneh,	508,152
Seyar,	719,207	Kekhmenawely,	491,368
Ghazipoor,	983,655	Birhec,	333,588

TUCKSEEM

TUKSEEM JUMMA
OF THE
SOOBAH OF CABUL.

SIRCAR CASHMEER,

Containing 38 Mahls,

Revenue, 311,318 Kherwars, 12 Tureks of Grain, being equivalent to 62,113,040½ Dams; out of which is paid in money the value of 943,506 Kherwars, 14 Tureks, amounting to 1,251,880 Dams.

This sircar furnishes 3210 cavalry and 27,765 infantry.

TUREF MERATCH,

Containing 22 Mahls,

Revenue, 1,792,819 Kherwars, being equivalent to 35,796,122½ Dams; out of which is paid in money the value of 670,551 Kherwars, 12 Tureks, amounting to 8,875,248 Dams.

It furnishes 1620 cavalry and 14,600 infantry.

TUKSEEM JUMMA OF THE

THE CITY OF SIRYNAGUR.

PERGUNNAHS situated to the east of Sirynagur,

Containing 3 Mahls,

Uneej, Bereng, and Vehy.

PERGUNNAHS situated to the north-east of Sirynagur.

Containing 7 Mahls.

Owler,

Phak,

Dutchenpareh,

Khawerpareh,

Kut-har,

Merwadun,

Mutton.

PERGUNNAHS situated to the south-east of Sirynagur,

Containing 11 Mahls.

Adeon,

Iytch,

Banhal,

Batu,

Deofir,

Zeenehpoor,

Sooperfumen,

Shawereh,

Shekerweh,

Nagam,

Weer,

TUREF

TUREF KUMRAY,

Containing 11 Mahls,

Revenue, 1,218,799 Kherwars, 12 Tureks, being equivalent to 26,316,918 Dams; out of which is paid in money the value of 272,954 $\frac{1}{2}$ Kherwars, amounting to 3,616,632 Dams.

It furnishes 1590 cavalry and 18,165 infantry.

PERGUNNAHS to the north-west of Sirynagur,

Containing 2 Mahls,

Zeenehgur and Geychamoon.

PERGUNNAHS to the south-west of Sirynagur,

Containing 12 Mahls.

Inderkole,
Purrifpoor,
Butten,
Banekul,
Berowey,
Teelgong,

Denefoo,
Dutchenkhawer,
Duties,
Koher,
Kumraj,
Kerohun,

SIRCAR PUCKELY,

* * *

SIRCAR

TUKSEEM JUMMA OF THE

SIRCAR SEWAD,

Divided into Beneer, Sewad, and Bijore.

SIRCAR DERUNEYUN AND ISSA KHYL,

Is a Territory situated to the south-east of Cabul, now inhabited by Afghans; formerly it belonged to the tribes of Soorany, Kerany, and Zeery.

SIRCAR KANDAHAR,

Containing 24 Mahls,

Revenue, 8114½ Toomans and 29,600 Dinars in money; 45,775 Sheep; 45 Balootchy Horses; 3,752,977 Kherwars of Barley; 420 Kherwars of Rice; 2 Kherwars of Wheat-flour; and 20 Maunds of Ghee.

This sircar furnishes 13,775 cavalry and 65,260 infantry.

THE CITY OF KANDAHAR,

50,270 Toomans in money and 35,120 Kherwars of Grain.

DEPENDENCIES of Kandahar to the east.

The territory of Dooky has a brick fort.

9 Toomans in money; 1900 Kherwars of Grain; 12,000 Sheep; and 15 Belootchy Horses.

The territory of Pufheng has a mud fort.

33 Toomans in money; 3200 Sheep; and 500 Kherwars of Grain.

The territory of Shal has a mud fort.

4 $\frac{1}{2}$ Toomans in money; 940 Sheep; and 770 Kherwars of Grain.

The territory of Muftung has a mud fort.

10 Toomans in money; and 8000 Dinars; and 470 Kherwars of Grain.

The territory of Chelguzzy.

12 Toomans in money; and 415 Kherwars of Rice.

Uloos Punney, 60 Sheep;

Uloos Abdally

Formerly paid 1000 Sheep; but the Kuzzlebafsh fixed it to 100 Toomans.

Uloos Abdall,

2800 Sheep, 5 Kherwars of Rice, and 1 Kherwar of Ghee.

Uloos Jemundy, 11 Toomans and 4000 Dinars.

Rabat Beloochan, included in the city of Kandahar.

DEPENDENCIES to the fouth of Kandahar.

Kelat Bunjareh has a mud fort.

30 Belootchy Horfes, and 30 Camels.

Shurabek, 1200 Sheep.

Uloos Beyfskee, 225 Sheep.

Uloos Mcerkany, 9 Toomans in money; and 3350 Sheep.

Uloos Muftewany, 200 Sheep and 7 Maunds of Ghee.

To the north of Kandahar.

The territory of Kelat Berlook has a strong mud fort.

520 Toomans and 9060 Dinars in money; 4346 Sheep; 1270 Kherwars of

Grain; 1 Maund of Ghee; and 1 Maund of Rice.

TUKSEEM JUMMA OF THE

Hezarch Dehleh, 1454 Sheep and 20 Kherwars of Grain.

Hezarch Dehjirbenjy, 160 Sheep.

The territory of Terreen has a strong fort.

15,000 Sheep and 1000 Kherwars of Grain.

To the west of Kandahar.

The territory of Gurrumfeer.

602 Toomans and 8000 Dinars in money ; 1219 Kherwars of Grain.

The territory of Zemeendawer, * * *

Uloos Syeh Khaneh, 42 Toomans.

The castle of Kufsheknekhoo, included in the city of Kandahar.

S I R C A R C A B U L,

Containing 22 Mahls,

Revenue, 80,507,465 Dams,

Seyurghal, 137,178 Dams.

This sircar furnishes 28,187 cavalry and 212,700 infantry.

THE CITY OF CABUL.

12,758,410 Dams.

To the east of Cabul.

	Dams.
Tooman Bekram,	9,692,410
Tooman Neyknehar,	11,894,003
Belook Kameh,	* * *

To

To the north of Cabul.

	Dams.		Dams.
Tooman Munderar,	2,684,880	Tooman Lehooker,	3,193,214
Tooman Alysheng,	3,701,150	Tooman Budrow,	413,885
Tooman Alengar,	1,544,677	Tooman Ulfaiy,	600,000
Pooluk Bekhrad,	2,045,451	Tooman Punjmeer,	461,940

To the south of Cabul.

Tooman Bungish,	3,332,348	Tooman Gurdeiz,	2,030,032
Tooman Kohuft,	701,620	Tooman Meydan,	1,606,799
Tooman Nughz,	854,000	Tooman Ghuzneen,	3,868,642

To the west of Cabul.

Tooman Firmul,	325,716	Tooman Zohak Bami-	
Tooman Damenkouh,	16,461,785	yan,	861,750
Tooman Ghaurband,	1,574,760		

A DESCRIP-

A
DESCRIPTION
OF
HINDOSTAN.

THE translator is indebted to Mr. Reuben Burrow for the notes on the astronomical part of this volume. This gentleman, whose mathematical reputation has been long established in England, has applied with great diligence to the study of the Sanscrit language, and has acquired a perfect knowledge of the Hindoo astronomy, which it is hoped he will be induced to make publick.

Extract of a General Letter from the Governor General and Council, to the Honourable the Court of Directors, dated 31st December, 1785.

In the 187th paragraph of our letter of the 23d October, 1783, by the Nurbudda, we informed you of a proposal made to us by Mr. Francis Gladwin, for the publication of a complete translation from the Persian language, of a book entitled the *Ajeen Akbery*; and we then acquainted you, that we consented to subscribe for 150 sets of this work, on account of the Company; but some objections arising afterwards against the payment of so large a sum from our treasury at that time, Mr. Gladwin voluntarily waved his claim to the subscription money, until your pleasure should be known.

Mr. Gladwin has lately addressed a letter to us, recapitulating the circumstances which attended his first proposal, setting forth that he is far advanced in this laborious and expensive undertaking, the first and second volumes of the work being already published, and some part of the third*;

* This work was originally published in three volumes.

and requesting that, in consideration of the expence and trouble he has been subjected to, we would repeat our recommendation of the undertaking, and intercede with your honourable court for your acquiescence in our promised subscription.

Sensible as we are of the merit of Mr. Gladwin's labours, the encouragement that is due to every undertaking which has for its end the promotion and extension of eastern literature, as well in regard to the use its advancement may be of to the persons employed in your service, as the knowledge it may afford to the European quarter of the globe, we cannot but repeat our earnest solicitation that your honourable court will permit us to confirm the subscription for 150 sets, which we formerly promised to take, as we consider our former recommendation, and the known liberality which your honourable court have ever shewn towards the encouragement of works of this nature, to have been the inducements which led Mr. Gladwin to commence so arduous a work, and thereby subject himself to a great expence, from which he could only expect to be relieved through the liberality of his employers.

A true extract,

(Signed)

W. BRUERE, Sec.

INTRODUCTION.

INTRODUCTION.

I HAD long set my heart upon writing something of the History of Hindostan, together with an account of the religious opinions of the Hindoos. I know not if my anxiety herein proceeds from the love of my native country, or whether I am impelled by the desire of searching after truth, and relating matter of fact.

At first my head was filled with the idle tales of Bena-gutty, Hafez Abroo, and other ancient authors, who have written stories of things that never existed but in their own imaginations. But at length becoming sensible of the ignorance of mankind, and of their evil disposition towards one another, I resolved to endeavour to establish peace and amity. However, multiplicity of business occasioned delay, until I undertook to write this work, which has run out to great length; and having finished the History of the Soobahs, (including a good part of the History of Hindostan), I thought this a fit time for carrying into execution my long-concealed intention.

Before this period, I had acquired some knowledge of

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the subject, but deeming that insufficient, I had again recourse to those who were capable of instructing me, and renewed my former studies.—From my ignorance of the signification of Hindoo terms, and the want of an able interpreter, my researches became painful, as I was obliged to make repeated inquiries after the same thing. At length, by the will of heaven, unremitting assiduity has obtained the object of my wishes.

It has now come to light, that the general received opinion of the Hindoos, being polytheists, has no foundation in truth; for although their tenets admit positions that are difficult to be defended, yet that they are worshippers of God, and only one God, are incontrovertible points.

In order to establish what I have here advanced, I shall set forth the various faiths and ceremonies of this immense multitude, that the necessary proofs may be found collected together, and strife and animosity be thereby moderated.

Although there have never been wanting in the world men of upright and honest intentions, yet from the following causes there have always been dissensions regarding this religion.

FIRST.

FIRST.

The difference of language, which has prevented the Hindoos, and those of other nations, from comprehending the meaning of each other, and occasioned much strife.

SECOND.

The remoteness of situation, which has prevented the Hindoos from having any intercourse with the learned of other countries.

Or if it happened that one of each met together, no communication of ideas could be effected, for want of an intermediate person; it being very difficult to find an interpreter so well acquainted with the depths of science, and the various philosophical doctrines, as to be able to explain himself thereon in a satisfactory manner. Even now, notwithstanding his majesty has taken such pains to assemble the learned of all nations, who aid and assist each other in their researches after truth, the inconvenience still remains unremedied. Where then is a person to be found possessed of the qualifications requisite for this task?

Supposing the throne to be filled by a monarch resembling Noorheervan, who, amidst the splendor of royalty, sought after the jewel of wisdom, still there is required a Vizier like Buzerchemehr, who, divesting himself of envy, found out
Poozruyah

Poozruyah the philosopher, and sent him into Hindostan under the disguise of a merchant; and he, as industrious when absent as if he had been present, did, after various researches and laborious investigations, acquire possession of the stores of knowledge.

Or a task like this, demands an indefatigable person like Tumtum the Indian, who, in order to study under Plato, travelled from Hindostan into Greece, regardless of the dangers of the seas and deserts; and having obtained the grand panacea, regulated the temperament of the mind as well as that of the body.

Or a man such as Abul Maashar of Balkh, who, becoming enamoured of knowledge, preferred a foreign soil to his native country, and relinquishing ease for toil, travelled from Khorasan into Hindostan, and acquired a variety of knowledge at Benaris, and carried back rare presents to the studios of his own country.

THIRD.

The subjection of mankind to their corporeal senses, inso-much that they will not allow any thing to exist, which they themselves have not felt; and are so governed by prejudice, that they will not listen to the relation of any thing foreign, even though it should be told as a fable calculated for mere amusement.

amusement. When this is the case, what judgment can they form?

FOURTH.

The indolence of mankind, which induces them to prefer the little they actually possess to the prospect of increasing it by the fatigues of commerce, which inclines them to adopt ease and reject labour, and to forego the pains required in searching after knowledge; contenting themselves with disputes about appearances only, regardless how far they are consonant with truth and reality.

FIFTH.

The habit of imitation, which people of all nations fall into, without asking why or wherefore. Whatever they have received from their father, tutor, acquaintance, or neighbour, they consider as the rule of conduct most acceptable to the Deity, and stamp those who differ from them with the name of INFIDEL or ZENDEK.

SIXTH.

The reserve which prevents a candid communication between persons of different persuasions, and to this it is owing that no instance can be produced of two or three persons meeting for the purpose of discussing the tenets of their respective creeds, and of ascertaining the principles on which they

they are founded. If this communication had taken place among men of learning and candour, a rule of conduct might ere this have been fixed, by the upright decisions of impartial justice.

Even monarchs, deeming the investigation unimportant, have either treated it with indifference, or actuated by the pride and self-conceit of sectaries, have prohibited free discussion and enquiry. A regard for self-preservation, therefore, induces men either to be silent; or to express themselves in obscure language; or compels them to conform to the temper of the times. But if princes had evinced a disposition to promote the search after truth, many illustrious men, having no grounds for fear or apprehension, would have published to the world, with freedom, their sentiments and opinions. The monarch's example is a law to all; and thus every sect becomes infatuated with its particular doctrines: animosity and dissention prevail, and each man deeming the tenets of his sect to be the dictates of truth itself, aims at the destruction of all others, vilifies reputation, stains the earth with blood, and has the vanity to imagine he is performing meritorious actions. If the voice of reason was attended to, mankind would be sensible of their error, and lament the weakness which misled them to interfere in the concerns of each other. Persecution, after all, defeats its own ends; it obliges men to conceal their opinions, but produces no change in them.

SEVENTH.

The success which too often attends the wicked and ill disposed, from the facility with which the professions of virtue and rectitude gain belief. Hence a variety of evils are derived, and truth lies buried under a load of errors. Enough, ABUL FAZEL, enough : the various forms of divine vengeance are inexplicable; the history of them is long and intricate; proceed to execute your original design of attempting to establish peace and unanimity.

Although some will be disturbed with the information they receive, others will embrace it with satisfaction.

Thanks be unto God, who hath no equal, I am neither of the number of those who are ready to condemn the ignorant, nor averse to praise those who know better.

A DESCRIP-

A

DESCRIPTION

OF

H I N D O S T A N.

HINDOSTAN is washed by the ocean on the east, the west, and the south; to the eastward lies Malacca, together with Sumatra, the Moluccas, and many other islands. On the north are high mountains, part of which forms the boundary of Hindostan on that quarter, and the rest belong to Turan and Iran. Beyond these mountains, as far as Chinese-Tartary, are several fertile territories, particularly Cashmeer, the two Tibbets and Kushtwar. The north side of Hindostan is plentifully supplied with rivers, so that it may be said to have water on all quarters.

The whole extent of this vast empire is unequalled for the excellency of its waters, salubrity of air, mildness of climate, and the temperate constitutions of the natives. Every part is cultivated and full of inhabitants, so that you cannot travel the distance of a cove without seeing towns, and villages, and meeting with good water. Even in the depth of winter, the earth and trees are covered with verdure; and in the rainy season, which in many parts of Hindostan commences in June, and continues till

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September,

September, the air is so delightfully pleasant, that it gives youthful vigour to old age.

Summarily, the Hindoos are religious, affable, courteous to strangers, cheerful, enamoured of knowledge, fond of inflicting austerities upon themselves, lovers of justice, given to retirement, able in business, grateful, admirers of truth, and of unbounded fidelity in all their dealings. Their character shines brightest in adversity. Their soldiers know not what it is to fly from the field of battle; but when the success of the combat becomes doubtful, they dismount from their horses, and throw away their lives in payment of the debt of valour. Frequently they hamstring their horses, to deprive themselves of the means of flight; and thus rendered desperate, soon bring the battle to a successful issue. They have great respect for their tutors; and make no account of their lives, when they can devote them to the service of God.

They one and all believe in the unity of the Godhead; and although they hold images in high veneration, yet they are by no means idolaters, as the ignorant suppose. I have myself frequently discoursed upon the subject with many learned and upright men of this religion, and comprehend their doctrine, which is, that the images are only representations of celestial beings, to whom they turn themselves whilst at prayer, to prevent their thoughts from wandering; and they think it an indispensable duty to address the Deity after that manner.

In all their prayers, they implore blessings from the sun.

They consider the Supreme Being to be above all labour, believing

Brahma to be the creator of the world; Bishen its providence and preserver; and Roodre (who is also called Mahadeo) its destroyer.

One sect believes that God, who hath no equal, appeared on earth under the three above-mentioned forms, without having been thereby polluted in the smallest degree; in the same manner as the Christians speak of the Messiah.

Others hold, that all three were only human beings, who, on account of their sanctity and righteousness, were raised to these high dignities.

Without compliment, there are to be found in this religion, men who have not their equal in any other for their godliness, and their abstinence from sensual gratifications.

They reckon the universe to have had no beginning; but some of them believe that it will have an end, as will be spoken of hereafter.

It is astonishing, that if any man of another cast wants to become a Brahmin, he is not allowed; neither may a Brahmin change his cast.

They have no slaves among them.

When they go to war, or are attacked by an enemy, they put all their women together in one place, which they surround with wood, straw, and oil; and some stony-hearted men are left with them, who, when those engaged in battle have no hopes of preserving their lives, set fire to the pile, and reduce the women to ashes.

IF

If any person in distress flies to them for protection, although he be a stranger, they take him by the hand, and will defend him at the expence of their property, reputation, and life.

Formerly it was the custom to decide the fate of battle by single combat; but now this method is not followed.

The greatest part of this empire is arable land; and in some places the soil has such strength that they always cultivate the same spot, without there being any difference in the crops. In many places they have three crops of rice in a year, and in some even more. The vine bears fruit in the first year.

In Hindostan are many mines of diamonds, rubies, gold, silver, copper, lead, and iron. It abounds in odoriferous plants, and has great variety of fruit trees. They manufacture various kinds of cloths and stuffs, their elephants are the best in the world; in many parts they breed horses equal to Arabs; and their oxen are exceedingly fine.

But they were notorious for the want of cold water; the intolerable heat of their climate; the scarcity of grapes and melons; and that they had not any manufactures of carpets; neither did they breed camels. His majesty remedied all these evils and defects. He taught them how to cool water by the help of saltpetre, and had snow and ice brought from the northern mountains. He ordered mats to be woven of a cold odoriferous root called *Khuss*, of which are formed convenient apartments, and when wetted with water on the outside, those within enjoy a pleasant cool air in the height of summer. Gardeners were brought from Iran and Turan, who cultivated

cultivated the vine, and various kinds of melons. The manufactures of filk and woollen carpets were introduced, together with that of brocades; and now the breed of camels is such, that they excel the Arabian Bokhtu.

Having now spoken in a summary way of Hindostan and the Hindoos, I shall proceed to treat of some particulars in a fuller manner; but still this must be considered as only a little of much, one out of a thousand.

OF THE CREATION.

OF the various changes which the universe has undergone, there are no less than eighteen different opinions; but it will be sufficient to speak of three of them.

THE FIRST OPINION.

God, who hath no equal, took upon himself the form of man, who is Brahma. He by his will created four sons, Singh, Sunden, Suntoakomar, and Sunnatun. And Brahma commanded those four sons to employ themselves in acts of creation. But they being strongly attached to the presence of Brahma, did not execute this command. At which Brahma was wroth, and caused another form to issue from his forehead, whom he called Mahadeo. But neither was he found fit for the tasks of creation. Then Brahma of his will created ten other sons; besides whom there issued from his own body two forms, one male and the other female. The name of the man is Munnoo, and of the woman Sutrooka, and these are the progenitors of the human race.

THE

THE SECOND OPINION.

God manifested himself under the form of a woman, who is called Mahaletchmeen. From the effence of Mahaletchmeen proceeded three attributes, the first called Sut, the second Ruj, and the third Tum. And when Mahaletchmeen willed that the world should be created, she united herself with Tum, and produced another form, called Mahakalee, and who is also named Mahamya. And by joining herself with Sut, another form appeared, called Sirfootee. After this Brahma issued from Mahaletchmeen, under the form of a man, and Sree under the form of a woman, who is also called Sawuteree. Then from Mahakalee issued Mahadeo, under the form of a man, and Teeree under the form of a woman. This latter is also called Mahabedya, and likewise Kamdheen. From Sirfootee issued Bishen, under the form of a man, and Gowree under the form of a woman. Then Mahaletchmeen willed that the lusts of the flesh should operate. Teeree united with Brahma; Gowree with Mahadeo; and Sree with Bishen. The conjunction of Brahma and Teeree produced an egg, which Mahadeo divided into two parts. Of one half are formed the Dewtah, Diyit, and others who are celestial beings; and of the other half are formed mankind, and all other living creatures, together with plants and inanimate bodies.

THE THIRD OPINION.

And this is the one most generally received.

In the book called Soorej Sudhant, which was compiled some hundred thousand years since, it is thus related:

Towards

Towards the end of the Sut Jowg, lived Mydeyit, who, from the contemplation of the various parts of the universe, became filled with wonder and amazement; and, in order to learn all the realities of the creation, incessantly supplicated the sun for that purpose, for the space of a thousand years. After suffering great anxiety, the illuminator of heaven and earth appeared to him under a beautiful form, and asked him what was his desire. Mydeyit answering, said, "Draw back the veil that conceals the wonders of the stars and of the heavens; discover to me the things that are hidden; instruct me in the divine mysteries; and bestow upon the ignorant the light of knowledge." The celestial form replied, "Employ yourself in a certain place in worshipping me, when quickly a form shall appear, who will instruct you regarding these things."

Mydeyit, in the manner commanded, was praying in the appointed place near the close of the Sut Jowg, when the promised figure appeared to him. Mydeyit made enquiries from him regarding the upper and the lower regions, and other truths; and received satisfactory information upon all these points. A collection was made of the questions and answers, which form the book called Soorej Sudhant. To this day all the astronomers of Hindostan rely entirely upon this book.

In this book it is said that the creation commenced from the sun, this luminary being considered as a representation of God.—They say that God formed a hollow sphere of gold, composed of two parts, to which he imparted a ray of his own light, and it became the sun. The sun produced the twelve celestial signs, and the signs produced the four Bedes. Then were created the moon, the akafs, air, fire, water, and earth, in the order here mentioned. Then from the akafs was produced the planet
Jupiter;

Jupiter; air produced Saturn; fire, Mars; water, Venus; the earth, Mercury; and from the ten human doors proceeded the other parts of the creation. By the ten doors are meant the two eyes, the two ears, the nose, the mouth, the navel, the fore-end, the hind vent, and the aperture in the crown of the head, which in holy men, opens at the time of their death. His majesty has added to the above the two apertures of the breasts, increasing the number to twelve. After a length of time the human race became of four kinds, in the manner that shall hereafter be related.

ASTRONOMY.

OF THE UPPER AND THE LOWER REGIONS.

THE Hindoo philosophers maintain that the elements are of a circular form, and they add a fifth, to which they give the name of *Akass*. The *Akass*, they say, encompasses the universe, and pervades all nature. They do not reckon any number of heavens, but like Ptolemy in his *Almagestum*, say that they are formed of circles.

They divide the Zodiac into twelve equal parts, and call each division *Rass*.

SIGNS OF THE ZODIAC.

1. Meykh,	Aries.
2. Brikh,	Taurus.
3. Mit-hun,	Gemini.
4. Kirkh,	Cancer.
5. Singh,	Leo.

6. Kunnyan,

6 Kunnyan,	Virgo.
7 Tola,	Libra.
8 Britchuck,	Scorpio.
9 Dhun,	Sagittarius.
10 Mucker,	Capricornus.
11 Koomb,	Aquarius.
12 Meen,	Pifces.

The Perfian, the Egyptian, and the Grecian philofophers fay, that the heavens are beings, that they are formed of a transparent fubftance, which is neither fubjeft to increafe nor decreafe, whose conflituent particles can neither feparate nor coalefce, nor are liable to decay or alteration; that they are neither pliant nor hard, that they cannot be recreated, and that they are not compounded, but fimple. They poffefs not heat, cold, moifture, nor drynefs, neither have they gravity nor levity. They have not only life, but are alfo endowed with reafon, and are not fubjeft to anger, or any kind of defire. The number of the heavens, according to fome of thefe philofophers, is eight, others fay nine, whilft others increafe them to eleven.

The Hindoo philofophers fay, that the fixed ftars and the planets are beings, that they are formed of water, congealed like hail, and borrow their light from the fun. Some indeed affert that they derive their light from the moon, and believe each to be under the influence of a celestial fpirit. Others think that the ftars are the fouls of men departed this life, and raifed to this high dignity in reward for their virtues and austerities.

NAMES OF THE PLANETS, AND DAYS OF THE WEEK.

1 Addittee,	<i>Sunday,</i>	The sun.
2 Soom,	<i>Monday,</i>	The moon.
3 Mungul,	<i>Tuesday,</i>	Mars.
4 Boodh,	<i>Wednesday,</i>	Mercury.
5 Beerhusput,	<i>Thursday,</i>	Jupiter.
6 Shookur,	<i>Friday,</i>	Venus.
7 Shencefcher,	<i>Saturday,</i>	Saturn.

Each day of the week is named after the planet that rules it, with the addition of *war* (day.) Thus Sunday, which begins their week, is called Adittwar, and Monday Soomwar, &c.

OF THE USE OF THE GHURRYAL.

The Ghurryal is an instrument made of Huft Joash, refembling a frying pan, only fomewhat thicker, and is fufpended by a string, but no one may have it rung without the royal permiffion. When his majesty travels, or any of the nobility who have obtained permiffion, the ghurryal makes part of the equipage.

The Hindoos divide the day and night into four parts, each of which they call pehr. In many countries the pehr never exceeds nine ghurries, nor is lefs than fix; and this ghurry is the fixtieth part of a day and night. The ghurry is divided into 60 pul, and the pul is subdivided into 60 beepul.

The method of meafuring a ghurry. They make a veffel of brafs, or

any other metal, 100 tanks in weight. It is in the shape of a cup, narrow downwards, and perforated at the bottom, so as just to admit a golden pin, that weighs one maffah, and is in length the breadth of five fingers. The vessel is twelve fingers in diameter. It is put into a basin of pure water, in a place where it cannot be affected by the wind, or shaken by any accident. When the vessel is full of water, one ghurry is elapsed; and in order to give information thereof to those who are far or near, one stroke is given upon the ghurryal; for two ghuries two strokes, and so on. When a pehr is past, they first ring the number of ghuries in that pehr, slowly, and then reiterate them quicker. The emperor Baber, in his commentaries, says as follows: "formerly at the end of every pehr, they rang only the number of ghuries, so that the pehr was not known. I commanded that in future, after striking the ghurry, they should also ring the number of the pehr."

The Hindoos say, that a man of temperate habit, in full health, respire 360 times in the space of a ghurry, or 21,600 in the course of a day and night.

THE ORDER OF THE ELEMENTS.

First is earth, over which is placed water, but not so as to cover all parts of it; over this is fire, and over that air, but its concave is not spherical.

The Hindoos divide the air into eight kinds: 1. Bohoobaiy, which is the air to the distance of forty-eight cote from the surface of the earth, and it produces clouds, rain, and lightning. 2. Abch, which is the air extending from that last-mentioned to the body of the moon. 3. Pchch, that which reaches from the last-mentioned to Venus. 4. Sooneyeh, that which

which extends from Venus to the Sun. 5. Sobeh, that which reaches from the Sun to Mars. 6. Purrehbeh, from Mars to Jupiter. 7. Purrehbeh, from Jupiter to Saturn. 8. Purbhanib is the air which lies between Saturn and the fixed stars, and it is the revolution of the Purbhanib from east to west that occasions day and night. The other seven winds have a diurnal motion from west to east. But the most intelligent say that these seven, also, revolve from east to west; they however agree as to the height of each.

The Akafs is situated above all these, and has no limits.

The mean motions, which the Hindoos call Mudhum, they make to differ from the Greeks, in the seconds and thirds. According to the Soorej Sedhant, which makes the day and night to commence from midnight, the following are the calculations of the mean motions.

				Degrees.	Minutes.	Seconds.	Thirds.
The Moon,	-	-	-	13	10	34	53
Mercury,	-	-	-	0	59	8	10
Venus,	-	-	-	0	31	26	28
Sun,	-	-	-	0	4	59	9
Mars,	-	-	-	0	2	0	23
Jupiter,	-	-	-				
Saturn,	-	-	-				
<i>According to the Greeks.</i>							
Moon	-	-	-	13	0	35	2
Mercury,	-	-	-	0	0	0	19
Venus,	-	-	-	0	0	27	40
Sun,	-	-	-	0	0	0	16
Mars,	-	-	-	0	0	0	35
Jupiter,	-	-	-				
Saturn,	-	-	-				

The

The Hindoos in general maintain, that the motion of the planets is voluntary; and they consider them all to have equal velocity. Their motion, in the course of a night and day, is 11,858 jowjens and 3 cose, their progress being from west to east. Their periods differ according to the extent of their orbits. Their paths lie one above each other.

Some of the Hindoos consider the progressive motion of the fixed stars to be the same as that of the planets, but, contrary to the Greeks, they say that the stars in the zodiac advance in one year 54 seconds, or one degree in the course of 66 years and 8 months. Those which are not included in the zodiac, when they have moved from the 10th of Aries to the 27th, or according to others, to the 24th degree, have a retrograde motion till they return to the 28th degree of Pisces, after which they come again to Aries; and this is invariable. The constellation of the great bear, in the Hindoov language *Supputrigh*, has a precession in one year from west to east, of 17 seconds and 47 thirds, or one degree in the course of 206 years and 6 months*.

A par-

* The author here talks, as if he was not well acquainted with this particular part of astronomy: the motion of 54 seconds annually, supposed by the Hindoos, is a motion in longitude common to all the stars, except some few that have particular motions of their own, whose causes are yet undiscovered; but the retrograde motion, he mentions, is the variation of right ascension; and this is different at different times in the same star, and likewise variable on account of the latitude in different stars; but it is not true that such stars as are out of the zodiac have the retrograde motion he speaks of, for none are subject to it, but those that are included within a circle described about the pole of the ecliptic, at the distance of the obliquity for that particular time; and of such stars, though the longitude may be any quantity at pleasure, the extreme points of right ascension will always be within certain limits, depending on the latitude of the star, which can never be greater than a semi-circle, but may be less than any quantity assigned: In short, if two circles be drawn through the poles of the equator to touch the star's parallel of latitude on opposite parts, they will determine the limits of right ascension; and if they are drawn through two successive

A particular sect believe all the phenomena to depend solely upon the power of the Almighty.

The ancient Greek philosophers were ignorant of the progression of the fixed stars, excepting Aristotle and Hipparchus, who knew something of the precession of some of the stars near the zodiac, but were not able to calculate the time. Ptolemy made the fixed stars to advance a degree in the space of one hundred solar years. Ebn Aalum, and some others, reckoned 60 solar years. Naffereddeen Touffy agrees with the last; but Mohyeddeen Meghreby, at the same observatory, found that Aldebaran, the Scorpion's heart, and some other stars, advanced a degree in 66 years. In the tables of Ulugh Beg, it is made to be 70 Yedzigird year, which year is 365 days exactly.



THE ORBITS OF THE PLANETS, ACCORDING TO THE HINDOOS.

		<i>Forajent.</i>	<i>Cofe.</i>
Moon,	- -	324,000	0
Mercury,	- -	1,043,207	3
Venus,	- -	2,664,636	2 and a fraction.
Sun,	- -	4,331,500	and a fraction.
Mars,	- -	8,146,960	3
Jupiter,	- -	11,375,764	1
Saturn,	-	127,668,255	1 and a fraction.
A fixed star,		259,890,012	0

cessive places of a given star, the ratio of the motion in longitude to the motion in right ascension, is also assignable: and hence it is also observable, that the "*Supputrigb*" cannot be "*Constellation*," but must be a particular star; and though it may have the velocity the author mentions, at one time, at others its motion must be different: however, it is evident that the star being known, its situation is determinable from its velocity, and thence also the time when the star had that particular situation, with other curious matters, &c. &c. B.

3 Mustard

3 Mustard feeds	}	make one	{	Barley corn.
8 Barley corns				Inch.
24 Inches				Cubit.
4 Cubits				Duddun.
2000 Duddun				Cofe.
4 Cofe				Jowjen.

THE MANSIONS OF THE MOON.

The Hindoos call the moon's manfions Nekihter, and they are 27 in number, each contains 13 degrees 20 minutes.

<i>Manfions.</i>	<i>Number of Stars.</i>	<i>Manfion.</i>	<i>Number of Stars.</i>
1 Oshoonee, - - -	3	16 Beefhakha, - - -	4
2 Bhirnee, - - -	3	17 Unnooradha, - - -	4
3 Kirteka, - - -	6	18 Jeyfhda, - - -	3
4 Rokeenny, - - -	5	19 Mool, - - -	11
5 Mirguffir, - - -	3	20 Poorbakahdha, - - -	4
6 Ardera, - - -	1	21 Ooterakahdha, - - -	3
7 Poonerbufs, - - -	4	22 Sherrown, - - -	3
8 Powkh, - - -	3	23 Dhunfhittah, - - -	4
9 Afhleekha, - - -	5	24 Shutbehkha, - - -	100
10 Mugha, - - -	5	25 Poorbahbhaderpud, - - -	2
11 Poorbapahlggonec, - - -	2	26 Ooterabhaderpud, - - -	2
12 Ooterapahlggonec, - - -	2	27 Rewtee, - - -	32
13 Huft, - - -	5	Altogether 221 ftars, which the	
14 Chittera, - - -	1	moon paffes through in the courfe	
15 Sowatee, - - -	1	of a month.	

The

The moon never remains longer than $65\frac{1}{2}$ ghurries, nor less than $54\frac{1}{2}$ ghurries, in any one nekihter.

For some particular purposes, 3 degrees and 20 minutes of the 21st nekihter to the 48th minute of the 22d nekihter, are formed into a mansion, and which is called Abehjit.

The Greeks reckoned 28 mansions, making each to contain 12 degrees 51 minutes and 26 seconds.

TABLE OF THE MOON'S MANSIONS, ACCORDING TO THE GREEKS.

<i>Mansions.</i>	<i>Number of Stars.</i>						<i>Magnitudes.</i>
1 Shirteen,	-	-	-	-	-	2	3
2 Buteen,	-	-	-	-	-	3	5
3 Althuraiya,	-	-	-	-	-	6	5
4 Dubberan,	-	-	-	-	-	1	1
5 Huckaah,	-	-	-	-	-	3	0
6 Sehabeehuckaah,	-	-	-	-	-	4	6
7 Zoraa,	-	-	-	-	-	2	4
8 Nufferah,	-	-	-	-	-	2	4
9 Turfah,	-	-	-	-	-	2	4
10 Zubhah,	-	-	-	-	-	4	0
11 Zoberah,	-	-	-	-	-	2	2 & 3
12 Surfeh,	-	-	-	-	-	1	1
13 Awa,	-	-	-	-	-	5	3
14 Sumack,	-	-	-	-	-	1	1
15 Akur,	-	-	-	-	-	3	4
16 Zubana,	-	-	-	-	-	2	2
17 Ekleel,							

<i>Manfous.</i>						<i>Number of Stars.</i>	<i>Magnitudes.</i>
17	Ekleel,	-	-	-	-	3	4
18	Kulub,	-	-	-	-	1	2
19	Sowlek,	-	-	-	-	2	2
20	Naaïm,	-	-	-	-	4	3
21	Buldeh, which is a round spot of the sky.						
22	Saadzabeh,	-	-	-	-	2	3
23	Saadbulaw,	-	-	-	-	2	3 & 4
24	Soaoud,	-	-	-	-	2 or 3	3 & 5
25	Ajyneh,	-	-	-	-	4	3
26	Mukudum,	-	-	-	-	2	2
27	Mowucker,	-	-	-	-	2	2
28	Rafha,	-	-	-	-	1	3
						66	

Or altogether 67 stars.

THE MAGNITUDES OF THE FIXED STARS.

The Hindoo philosophers divide the stars into seven magnitudes, measuring as follows :

DIAMETERS.

<i>Magnitudes.</i>	<i>Minutes.</i>	<i>Seconds, or Jowjeng.</i>	<i>Cos.</i>	<i>Duddins.</i>	<i>Cubits.</i>	<i>Inch.</i>
1	7	3 or 900,239	2	700	0	0
2	6	15 or 750,199	2	1250	0	0
3	5	30 or 660,175	2	1580	0	0
4	4	0 or 480,127	3	238	2	2
5	3	0 or 360,095	0	678	3	13
6	2	0 or 240,063	3	1119	1	1
7	1	0 or 120,031	3	1559	2	12

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According

According to some of the Greeks, the diameter of one of the largest stars is six times that of one of the smallest degree. But herein they were greatly mistaken, it being well known to those who are acquainted with the dimensions of the stars, and their distances from each other, that a star of the 2d degree of the 1st magnitude is six times larger than one of the 3d degree of the 2d magnitude. And Euclid, in the last proposition of the twelfth book of his Elements, says, "If the diameter of one circle be equal to the half of that of another, the lesser circle will be $\frac{1}{2}$ of $\frac{1}{2}$ of $\frac{1}{2}$ or $\frac{1}{8}$. Or if the diameter of one be only a third of the other, then will it be $\frac{1}{3}$ of $\frac{1}{3}$ of $\frac{1}{3}$ or $\frac{1}{27}$, and so on."

Therefore, if it be as those have conjectured, the body of a star of the first degree will be more than six times bigger than a star of the sixth degree, so that this calculation is very wide of the truth.

The largest stars which have been observed, are, according to the Greeks, two hundred and twenty-two times as big as the earth; and the smallest, twenty-three times as big as the earth. The fixed stars are so numerous, that they have not all been numbered; but 1022 have been observed.

<i>Magnitude.</i>							<i>Number.</i>
1	-	-	-	-	-	-	15
2		-	-	-	-	-	45
3	-	-	-	-	-	-	208
4	-	-	-	-	-	-	474
5	-	-	-	-	-	-	49

Besides 14 whose degrees have not been ascertained; five of which are dim, and nine almost dark. This is taken from Ptolemy.

But

But according to Abdalrahman Ben Omar al Soofee, they are as follows :

<i>Magnitude.</i>						<i>Number.</i>
2	-	-	-	-	-	37
3	-	-	-	-	-	200
4	-	-	-	-	-	421
5	-	-	-	-	-	267
6	-	-	-	-	-	70

Besides four dim stars.

OF THE DEEPS, OR ISLANDS.

The Hindoo philosophers say, that the terrestrial globe contains seven deeps or islands, encompassed by seven seas. The whole land and water measuring 7,957,752 jowjens.

The island of Jummoodeep is encompassed by the ocean. It is the habitation of the human race, and the greatest part of the brute creation. Half of the ocean they consider as belonging to Jummoodeep. The breadth of the ocean is 130 jowjens, and of the land 1265 jowjens, including 65 jowjens of water. The superficial contents of this island, including the water, is 3,978,875 jowjens, of which 417,360 jowjens are water, and the rest land. They say also, that in the centre of this deep is a golden mountain, of a cylindrical form. That part of the mountain which appears above the surface of Jummoodeep, and which measures 84,000 jowjens, they call Sommeir; and they believe that the different degrees of paradise are on the sides and summit of this mountain. This is the account given by those who believe in fables; but the learned among them believe, with the Greeks, that the highest mountain does not exceed $2\frac{1}{2}$ pharfangs. The Hindoos believe, that it descends as far beneath

neath as it rises above the surface of the earth. The lower part they call Budwanel, and tell strange stories concerning it.

Shakdeep; one side of which is bounded by half of the ocean. It measures, including its sea, 427,424 jowjens. Beyond this deep is a sea of milk, the contents of which are 810,097 jowjens.

Shalmuldeep measures 320,120 jowjens. The sea which lies next beyond it is of milk-curd, and measures 633,553 jowjens.

Kushdeep measures 286,749 jowjens. The sea that lies beyond it is of ghee, and measures 459,792 jowjens.

Karownehdeep measures 181,684 jowjens. The sea beyond it is of the juice of sugar-cane, and measures 250,504 jowjens.

Goomieduckdeep measures 86,580 jowjens. Beyond it lies the sea of wine, measuring 81,648 jowjens.

Phowkerdeep measures 14,204 jowjens. Beyond it is the river of fresh water, measuring 28,160 jowjens.

Each sea measures in breadth 103 jowjens, and each of the islands, beyond Jummoodeep, is in breadth 70 jowjens. In these last six deeps they place the different degrees of hell.

They say that the earth is not inhabited beyond the 52d degree of latitude, being 728 jowjens.

A parti-

A particular Description of Jummoodeep.

A number of fables being related of the other fix deeps, which cannot possibly be reconciled to reason, I shall confine myself to a few particulars concerning Jummoodeep.

On the four quarters of the earth, at the extremities of the equinoctial lines, where it is bounded by the ocean, they place four cities encompassed with walls, built of bricks of gold, viz. Jumkote, Lunka, Siddahpore, and Roomuck.

Jumkote is that from whence they begin to reckon the earth's longitude, in the same manner as the Greeks begin from Gungdudj; but I am ignorant for what reason they do so*.

These four places are situated at the distance of 90 degrees from each other; those that are opposite to each other being distant 180 degrees.

The mountain of Sommeir is central to the four, being 90 degrees from each.

The north sides of these four cities lie under the equator, which in the Hindovee language is called *Nichwutbirt*. This is an arch which passes over the zenith of the inhabitants of those four cities, and the sun, twice in the year, culminates in this point; and the day and night throughout

* The reason is very evident; for the time at Lunka was reckoned from sunrise, and by taking Jumkote for the beginning of longitude, the time of the day at Lunka always shewed the longitude of the place that had the sun then upon the meridian. B.

the year are nearly equal. The sun's greatest altitude is 90 degrees. He goes from Lunka to Roomuck, from thence to Siddahpore, then to Jumbokote, and returns to Lunka. When the sun is on the meridian at Jumbokote, he begins to rise at Lunka, sets at Siddahpore, and it is midnight at Roomuck; and so on. There being 15 ghurries distance between each of those cities.

In the northern direction, from Lunka to Sommeir, are three mountains, Heemachel*, Heemakote, and Nekh, and each of these mountains extends to the ocean on the east, and on the west.

In the direction from Siddahpore to Sommeir are three other mountains, Sirungwunt, Sokul, and Neel.

Between Jumbokote and Sommeir is a mountain called Malwunt, which unites with Nekh and Neel.

There is also a mountain between Roomuck and Sommeir, called Gundahmadun, and which likewise unites with Nekh and Neel.

Many wonderful stories are told of these mountains, too long to be contained in this volume. But something shall be said of what lies between Lunka and Heemachel; which tract is called Behrutkhund.

Behrut was a great monarch, and gave name to this country. From

* Heemachel seems to be the Rhymmicis mountains, &c. of Ptolemy: Heemakote seems to be the part of the Imaus and the Emodi mountains; and Nekh the Deenis, &c. of Ptolemy. B.

Lunka

Lunka to Heemachel, being 52 degrees, is inhabited, but to the 48th degree, more so than the last four, on account of the extreme coldness of the climate beyond this degree.

According to the belief of these people, one celestial degree is equal to fourteen jowjens, by which rule of calculation these 52 degrees make 728 jowjens; the latitudinal extent of the habitable world.

The tract between Heemachel and Heemakote, comprising 12 degrees of latitude, they call Kinnerkhund.

The tract between Heemakote and Nekh, comprising 12 degrees, they call Hurrykhund.

The tract between Siddahpore and Serungwunt, comprising 52 degrees of latitude, they call Koorkhund.

The tract between Serungwunt and Sookul, comprising 12 degrees of latitude, they call Hurrunmeekhund. And the whole of this country is of gold.

The tract between Sookul and Neel, comprising 12 degrees of latitude, they call Rummeekhund.

The tract between Jumkote and Malwunt, comprising 76 degrees of longitude, they call Budrafookhund.

The tract between Gundahmadun and Roomuck, comprising 76 degrees of longitude, they call Kietmal.

The

The tract bounded by Malwunt, Gundahmadun, Nekh, and Neel, each side measuring 14 degrees from Sommeir, they call Illawurtkhund.

The square measurement of each of these nine khunds are equal, although some are narrower than others.

Four other mountains surround Sommeir, viz. Mindu on the east, Suhgundah on the south, Beepul on the west, Sooparis on the north. The height of each is 18,000 jowjens.

Having spoken of the nine divisions of Jummoodeep, something more shall be said of the first, or Bherutkhund.

Between Lunka to Heemachel, they place seven ranges of mountains, extending from east to west, but smaller than those already described. The names of these mountains are Mehinder, Sookole, Moolee, Redheck, Perjatter, Shefhej, and Binder.

The tract between Lunka and Mehinder, they call Indrekhund. What lies between Mehinder and Sookole, is Koofeirkhund. Sookole and Moolee, include Tanieberpurrunkhund. The country between Moolee and Redheck, is Gobhistmuntkhund. Between Redheck and Perjatter, is Nagkhund. Between Perjatter and Shefhej, lies Soomkhund. The country between Shefhej and Binder, they divide into two equal parts, the eastern called Komarkhund, and the western Barenkhund.

OTHER DIVISIONS.

The Hindoos also divide the world into three regions. The uppermost region they call Soorglogue, and believe it to be a place where men receive
the

the reward of their good actions in this world. The middle region is Bho-
logue, being the part inhabited by mankind. The inferior region they call
Patall, and make it to be the place of punishment, for bad actions in this
life.

The learned among them say, that the universe is made up of super-
ficies, which they divide into fourteen regions.

The Seven Superior Regions. 1. Bhoologue. 2. Bhowurlogue. 3.
Songlogue, 4. Mahrlogue. 5. Junnoologue. 6. Tuppoologue. 7. Sut-
logue.

The Seven Inferior. 1. Atul. 2. Bitul. 3. Sootul. 4. Tullatul.
5. Mehatul. 6. Refatul. 7. Pattall.

Wonderful fables are told of the inhabitants of each region, too long for
insertion here.

They also divide the world into seven seas and seven islands. Of Jum-
moodeep they all give nine subdivisions, but differ very much in their
arrangement and extent, inasmuch that some increase the height of the
mountain Sommeir to 84,000 jowjens, and the breadth to 16,000 jowjens.
It is the general belief that this mountain descends as far below the surface
of the earth as it rises above it.

They in general believe Behrutkhund to be the only part of Jummo-
deep that is inhabited by the human race. But some say, that beyond
the ocean, there is a land of gold inhabited by mortals, who invariably live

to the age of one thousand years, and never suffer sickness nor sorrow, neither are they subject to fear, avarice, or ignorance. They never speak ill of, nor envy any one, and they are all men of integrity and truth, affectionately attached to, and striving to prevent the wishes of one another. They know not old age, but continue in the vigour of youth all their lives. They are all of one religion. Many other wonderful stories are told of this island, to which those who judge from common appearances refuse to listen, but they who worship God, and know his almighty power, are not astonished at the relation.

They also divide Koomarkhund into two parts. The first, where the antelope is not to be found, they call Mulcetchdeys, and consider it as a place not fit to be inhabited. The part where the antelope lives, is called Jugdeys. This they again subdivide into four parts. 1. Arjawurt, bounded on the east and west by the ocean, and on the north and south by a long chain of mountains of Hindostan, 2. Mudehdeys, bounded on the east by Allahabad, on the west by the river Benaffa, (at the distance of 25 cosses from Tahnefir,) and on the north and south by the above-mentioned mountains. 3. Berehmehrekdeys contains the following places: 1. Tahnefir and its dependencies, Beerat, Cumpalah, Mehtrah, and Kenoje, 4. Brihmawurt lies between the rivers Sirfooty and Roodrakuffy.

GENERAL DESCRIPTION OF THE EARTH.

Some of the Hindoos believe the earth to be spherical, and that its centre is the centre of the universe; and they say that all inequalities of its surface, occasioned by accidental violence of winds or waters, are so inconsiderable as not to make any material alteration in its form. They reckon the circumference of the earth 5059 jowjens, 2 cosses, and 1154 dunds.

The

The ancient Greeks computed the circumference of the earth to be 8000 pharangs, and the diameter $2545\frac{1}{2}$ pharangs. The modern Greeks make the circumference 6700 pharangs and a fraction. In both calculations the pharfang is reckoned to be three miles.

The Hindoo Proportion between the Diameter and the Circumference of a Circle.

The diameter being multiplied by 3927, the product is to be divided by 1250, when the quotient will be the circumference of the circle. To find the diameter of any given circle, they multiply the circumference by 1250, and divide the product by 3927; when the quotient will be the diameter.

Hindoo Terms.

Circumference,	<i>Chucker.</i>	Divisor,	<i>Bhag.</i>
Diameter,	<i>Beeyass.</i>	Quotient,	<i>Intdeh.</i>
Multiplier,	<i>Goont.</i>		

The Hindoos are not ignorant of the rule, which has been handed down among the Greeks from Archimedes; which is, that the circumference is to the diameter as seven to twenty-two, or about thrice the diameter and one-seventh. They multiply any given diameter by twenty-two, and dividing the product by seven, the quotient is the circumference. And in order to learn the diameter, they multiply the circumference by seven, and dividing the product by twenty-two, the quotient is the diameter. But in fact, the fraction is somewhat less than $\frac{7}{22}$, being nearer to $\frac{7}{25}$.

It is evident that the Greeks were ignorant of the Hindoo rule, for if they had

had possessed it, they would not have failed to have mentioned it. It is wonderful that these should be the only people acquainted with the exact proportion between the diameter and the circumference.

What is said above, is confined to the measurement of lines. The earth is measured after the following manner.

On an even spot of ground, they take the elevation of the north pole, and then go either north or south, till they have raised or depressed the pole one degree by the Astrolabe, or some such instrument; and the distance measured between the two stations is the length of a degree. By this method they calculate the circumference of the earth. The ancient Greeks, by this operation, reckoned the degree to be twenty two pharangs and two tiffwas, or $66\frac{2}{3}$ miles.

At the command of the khalif Mamoon, the plains of Senjar were chosen for the purpose of measuring a degree. Khaled Ben Abdulmullick Mazoory, with some other learned men, went towards the north, and Aly Ben Iffa Astrolaby, with some others, went southward. Those who went to the north, found the degree longer than those who went to the south; for when they measured their respective distances, those who had gone to the north found it $18\frac{1}{2}$ pharangs, or $56\frac{2}{3}$ miles, and the southern observers had $\frac{2}{3}$ of a mile less than that sum*. Mamoon, by way of experiment, required to be informed, by both parties, the distance between Mecca and Baghdad, and they agreed in computing it to be twelve degrees forty-four minutes. The degree of $56\frac{2}{3}$ miles, multiplied by 12 degrees 44 minutes, makes

* From the spheroidity of the earth the degrees ought to increase towards the north; but this difference is much greater than it ought to be according to theory. B.

about 720 cofs*. Afterwards Mamoon caused an actual measurement to be made upon the straightest and nearest road between those two cities, when the difference between the computed and the measured distance was found to be but very inconsiderable.

It is surprising that the accurate Naffereddeen Touffce, in his Tuzkerah, should ascribe to the ancient philosophers this measurement of a degree of the meridian, which was made in the reign of Mamoon. And on the contrary, Kotebeddeen Shirazy, in his Tofah, and other works, gives credit to the astronomers of Mamoon's time, for what was discovered by the ancients. They are certainly both reprehensible for their inadvertency.

The Hindoo astronomers make the degree 14 jowjens, 436 dunds, 2 cubits and 4 inches; and explain it in the same manner as the Greeks. They use also the following method for measuring a degree. On a level spot of ground, they observe the exact time of sunrise with a sektajunter, an instrument resembling an hour glass, but which runs sixty ghurries. Then with this in their hands, they walk towards the east, and after going 84 jowjens, and something more, one ghurry is elapsed, and the day is so much advanced. This distance being multiplied by 60, gives the circumference of the earth†.

This

* As the true length of a degree is between 69 and 70 miles, and there is reason to believe that the measures could not be far wrong, it follows that we have not the proper length of their measures; for if we had, there can be little doubt but the result would agree with ours. B.

† The author in this, and in some other instances, seems to have been rather defective in his description of the practices of the Hindoos. Their intent, in the present case, was evidently to measure a degree of longitude in a parallel circle. The principle of the method was exactly the same as that of our modern longitude watches; and the general practice was

This the Hindoos call *Lumbun*, and, like the Greeks, make it to consist of 180 degrees. But they commence their reckoning from *Jumkote*, the

to adjust their sektajunter to the time of the meridian they set out from; and to go eastward till the difference of the times shewn by it, and by observation, appeared to be one ghurry. For if the instrument was exact, whatever meridian it was carried under, it would still continue to show the time under the meridian of the first place; and if the place arrived at was one degree more to the east, the time found at that place (whether by the sun's rising, or any other method) would be one ghurry more; and so in proportion: and this is what is meant by the *day being so much advanced*. The Hindoos must doubtless have observed the necessity of allowing for the change of declination in the time of sunrise; but according to the mode prescribed by the author, it would be requisite to restrict the time of making the experiment to that of the solstice.

The moderns have often made proposals for measuring degrees of longitude, but have not yet put them in practice; the readiest method both for that, and extensive surveys, seems to be by employing air-balloons.

On account of the affinity of the subjects, it will not be improper to subjoin an explanation of a passage in the first volume, which at present seems very obscure—it is at page 281, where it is asserted that the day is computed in Roomuck from sunset to sunset; in Delhi and Lunka from midnight to midnight, and in Jumkote from sunrise to sunrise. The obvious sense is totally different from the true, which implies that at the time when it is midnight at Lunka and Delhi, it is sunset at Roomuck, and sunrise at Jumkote; from hence a very curious and useful conclusion follows; namely, that Lunka is not the island of Ceylon, as is generally supposed, but a place determined by the intersection of the equator and the meridian of Delhi; which answers to the southern extremity of the Maldivy islands. Indeed there are many reasons for concluding Lunka to have been a part of the Taprobane of the ancients, and that Taprobane (or more properly *Tapoban*, which in Sanscrit signifies the wilderness of prayer), was a very large island, including the whole, or greatest part of the Maldivy islands, which may have since been destroyed by inundations. This agrees very well with Ptolemy's description; and his islands of monkeys seem to relate to those in the Ramaion.

From hence it also appears, that the Hindoo map of Jummoodeep, is a sort of orthographic projection of the northern hemisphere upon the plane of the equator; only instead of placing the parallels of latitude in concentric circles, they have done them very improperly in right lines: however, there can be no dependence on this particular map, as there are others very different. Sommeir is the north pole of the earth. B.

eastern

eastern extremity of the earth, according to their system. They believe the sun's motion to be the cause of day and night, and suppose that he rises in their neighbourhood.

The Greeks commence their reckoning of the longitude from the Khalidat*, which are six islands in the Western Ocean, which in ancient times were inhabited, but now they are inundated†. On account of the mildness of the climate, the beauty of their flowers, the excellence of their fruits, and the delightful verdure of the soil, navigators named these islands *Khalidat* or *Paradises*, and *Saadat*, or *Fortunate*. Others make the *Saadat* to be twenty four islands situated between the Khalidat islands, and the western continent.

Some of the Greeks commenced their longitude from the shore of the western sea, which they called Oceanus (ocean); and which is ten degrees east of the Khalidat islands. These ten degrees, according to the ancient mode of measurement, are equal to 222 pharfangs and 2 tiffaws; or $188\frac{1}{4}$ pharfangs, according to the modern calculation.

They both perfectly agree regarding the longitudinal distances of places.

The longitude of places, is their distance from the commencement of the habitable earth; and is measured upon the equator, of which it is an arch.

The Method to discover the Longitude of a Place.

At the first place, or the place whose longitude is known, observe of

* The Fortunate, or Canary Islands.

† This seems to be the Atlanta of the ancients.

a lunar

a lunar eclipse, either its commencement, middle, or duration, marking the hour at which it happens; and let the same be done at the place whose longitude is required. If the hour was the same at both places, their longitude will be the same. If the observation happens later at the place whose longitude is sought, it is more to the eastward. And if it is earlier, the place sought is more westerly.

Four minutes of time are equal to one degree, or fifteen degrees to an hour. Or six degrees to a ghurry.

As the Hindoo philosophers commence their reckoning of the longitude from the east, so their calculation is just the reverse of what has been given above from the Greeks.

OF THE LATITUDE OF THE EARTH.

The Hindoos call it *Atcheh*, and reckon it from Lunka to the 54th degree of latitude. This space they divide into populous territories. To 14 degrees farther, they say it is but thinly inhabited, on account of the severity of the cold; and that all beyond 66 degrees is not habitable.

The Greeks reckon their latitude from the equator; and as that line passes through Lunka, there is not any difference in fact, both coming to the same end.

THE LATITUDE OF PLACES.

This is an arch extending from the equator to the zenith of the place. In short it is the distance of the place from the equator, and is measured by the elevation of the pole.

TABLES

T A B L E S

OF

LONGITUDES AND LATITUDES OF PLACES.

The LONGITUDE calculated from the FORTUNATE ISLANDS.

THE FIRST CLIMATE.

		<i>Longitude.</i>		<i>Latitude.</i>	
		<i>D.</i>	<i>M.</i>	<i>D.</i>	<i>M.</i>
جزیره طروتاي	The Island of Terufaïy (<i>one of the</i>				
	<i>Cape de Verds</i>), - -	12	15..	17	15
ساحلي بحر اوقيانوس	The Shore of the Western Ocean,	11	18..	18	18
جزیره قنبله	The Island of Combeleh (<i>probably</i>				
	<i>Prince's Island</i>), - -	21	0..	3	0
خليج اوانيطس	The Gulf of Awanites, - -	12	30..	8	25
عانه معدن الذهب	Aneh Maadin al Zheb, a city to the				
	south of the equator, -	19	0..	10	0
کوکوه	Kuküeh, south of the equator,	14	11..	10	0
سگاله	Sekaleh, south of the line, -	60	0..	2	30

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		Longitude. D. M.	Latitude. D. M.
و وسط بحرہ کوزی	The middle of the sea of Kuzy (<i>the Western Ocean,</i>)	- -	68 0.. 4 0
حسیمی	Hesimy, on the Nile,	- -	63 15.. 9 0
سحررتا	Sihrtā, on the Nile,	- -	65 0.. 6 0
جرمی	Jermi, the capital of Ethiopia,	- -	65 0.. 9 30
زغاوہ	Zeghaweh,	- -	66 0.. 1 10
ہہیہ	Hehiah,	- -	66 0.. 2 0
نریلع	Nereelegh,	- -	71 0.. 8 0
مکدشو	Mekedshoo,	- -	72 0.. 2 0
عدن	Aden,	- -	76 0.. 11 0
بربرہ	Berbereh, Barbary,	- -	78 0.. 4 30
خلیج اذانیطیفتوس	The Gulph of Azanetuftoos,	- -	12 35.. 12 30
شہام	Shēbam, a town of Hussenmout,	- -	81 55.. 12 30
مرباط	Merbat,	- -	82 0.. 12 0
جزیرہ سراندیپ	The Island of Serendeepe (<i>Ceylon,</i>)	130	0.. 12 0
جزیرہ سغوطرہ	The Island of Secotora,	-	— .. 12 0
جبال کامرون	Gebal Kamarun, (<i>Cape Komorin</i>)	-	-
	famous for Lignum Aloes,	130	0.. 10 0
جزیرہ لامری	The Island of Lamery, famous for	-	-
	a wood called Bacam, (resembling logwood,)	- -	135 0.. 9 0
جزیرہ کلہ	The Island of Keleh,	- -	140 11.. 8 0
جزیرہ مہراج	The Island of Mahraj,	- -	150 0.. 1 0
جیمکوت	Jumkote, (<i>in China,</i>)	- -	176 0.. 5 0
سنلی	Sunlee,	- -	180 0.. 5 0
کنگدر	Gungdej, on the borders of the	- -	-
	Eastern Ocean,	- -	180 0.. —

					Longitude. D. M.	Latitude. D. M.
ارم Irem,	-	-	-	-		
کناره بحر اوقیانوس The confines of the ocean,	-				20	0. 36 0
جزیره بادونه The Island of Baduna,	-				38	0. 36 21
برنیسا Bernisa, the city of Berenice,					32	0. 20 45
جزیره سولی The Island of Suly,	-	-			38	30. 23 0
جزیره سواکن The Island of Sewaken,	-				48	30. 18 0
طره Tireh,	-	-	-	-	49	20. 39 0
دبکله Dubkeleh,	-	-	-	-	68	0. 44 30
درکله Derkeleh,	-	-	-	-	58	40. 14 30
بجه Bejeh,	-	-	-	-	65	0. 14 0
بلدیره Beldereh,	-	-	-	-	68	0. 17 0
جزیره دهلک The Island of Dehle,	-	-			71	0. 14 0
مارب Mareb,	-	-	-	-	78	0. 14 0
مهجم Mahjem,	-	-	-	-	74	45. 17 15
زبید Zebeed,	-	-	-	-	74	20. 14 10
حصن دلوه Hysn Dulmooh,	-	-	-	-	74	40. 14 5
شرجه Shirjeh,	-	-	-	-	74	40. 17 15
جند Jend,	-	-	-	-	75	30. 14 30
جبله Jebelch,	-	-	-	-	74	0. —
حصن بعدان Hasan Badan,	-	-	-	-	75	30. 18 40
بخران Bokhran,	-	-	-	-	76	30. 19 15
صفار Safar,	-	-	-	-	77	0. 14 30
ذمار Zamar,	-	-	-	-	77	15. 18 30
سیرین Serrin,	-	-	-	-	77	15. 20 0
حلی بن یعقوب Hully Ben Yacoub,	-	-			77	20. 18 30
صعده Saadah,	-	-	-	-	77	20. 17 15
خیوان Khaiwan,	-	-	-	-	77	20. 15 20

				Longitude.		Latitude.	
				D.	M.	D.	M.
ظفار	Zefar,	-	-	77	35.	13	20
حرش	Jeresh, near the sea coast,	-	-	77	5.	17	15
صخار	Sekhar,	-	-	84	15.	19	20
مهړه	Mehrah,	-	-	85	0.	16	0
جزیره زیخ	The Island of Zieh, in the Red Sea,	95	0.	15	0		
تاسند	Tasend, on the coast of the Indian Ocean,	-	-	82	0.	19	20
معبیر	Mabir,	-	-	82	0.	17	30
کوبم کوکم	Kobemkokem, where there are pepper and bacam in great abundance,	-	-	120	0.	15	0
زیتون	Zytun, (in China,)	-	-	154	0.	17	15
سوفاره	Sufarah,	-	-	154	15.	19	30
سندان	Sindan,	-	-	155	20.	19	15
خانقو	Khankou,	-	-	150	0.	14	0
خانجو	Khanjoo,	-	-	162	30.	14	0
سندابل	Sandabel,	-	-	—	..	—	—
سپندان	Semendan,	-	-	—	..	—	—
علاقي	Allaky, some place it in the second Climate,	-	-	—	..	—	—
شکاله	Shekaleh, where is a bird that talks better than a parrot,	-	-	—	..	—	—
شهنج	Shahnej,	-	-	—	..	—	—
تاع	Ka-i, betwixt Oman and Hussen-mout,	-	-	—	..	—	—
لنچویه	Lenjuyeh, is a large Island near Zenj, and its vines bear thrice in a year,	—	..	—	—	—	—

					Longitude. D. M.	Latitude. D. M.
النجه	Alenjeh, has a mine of emeralds,				—	.. —
شبللا	Sheela, - - - -				—	.. —
كُلْزَم	Kulzum, in Egypt, - -				—	.. —
بُكْبَل	Bukbel, where grows a tree from					
	which they gather poison, -				—	.. —
قَعَارَه	Kaareh (<i>vul Cairo</i>) - -				—	.. —
تَكَرُّور	Tekrore, - - - -				—	.. —
رَامْنِي	Ramni, - - - -				—	.. —
فَلْهَات	Felhat, - - - -				—	.. —
مَعَالَا	Maalla, - - - -				—	.. —
مَدِينَةُ الطَّيِّب	Medinet'l Tiyet, - - - -				—	.. —
سَهْر	Sehir, - - - -				—	.. —

THE SECOND CLIMATE.

سُوس أَكْسَا	Sus Aksa, - - - -	15	30.	22	0
مُلْطَه	Multeh, - - - -	17	30.	27	0
دُرْغَه	Durgheh, - - - -	28	4.	25	4
أَوْدَغْشَت	Oudeghshet, - - - -	25	15.	27	0
تَخْمِيَه	Tekhmyeh, - - - -	32	15.	25	5
قَوْص	Kows, - - - -	61	30.	24	35
أَخْمِيم	Akhmin, - - - -	61	30.	27	15
أَكْسِر	Aksir, - - - -	61	40.	24	15
إِسْنَا	Isna, - - - -	62	0.	23	30

				Longitude.		Latitude.	
				D.	M.	D.	M.
انصبا	Inseba,	-	-	68	0.	23	0
اسوان	Iswan,	-	-	66	15.	22	30
معدن زمرد	Maaden Zemrud, the mine of emeralds; the same place is Allenjeh in the first Climate,	-	-	66	15.	21	0
تایما	Taima,	-	-	67	15.	25	40
معدن ذهب	Maaden Zheb,	-	-	67	35.	21	15
اعیذاب	Iyzab,	-	-	68	40.	21	40
عالانی	Allany,	-	-	68	40.	27	15
قصیر	Kesir,	-	-	69	0.	27	0
قطیف	Katif,	-	-	74	0.	25	0
الینبغ	Alinbegh,	-	-	74	0.	24	0
جحفه	Jehfeh,	-	-	74	0.	24	0
مدینه طیبہ	Medina Tiyebeh,	-	-	75	20.	25	0
خیبر	Khiber,	-	-	75	20.	25	20
جدہ	Jiddeh,	-	-	77	10.	21	0
مکہ معظمہ	Mecca Moazzemeh,	-	-	77	0.	21	40
طایف	Taif,	-	-	77	30.	21	20
فرع	Fera,	-	-	77	30.	25	15
فند	Funed,	-	-	78	10.	27	0
ہجیر	Hejir,	-	-	81	10.	25	15
جزیرہ طوقالابس	The Island of Tukulabus,	-	-	68	15.	27	12
جزیرہ سولی	The Island of Suly,	-	-	38	30.	23	0
اسافل دریای مصر	The extremity of the Sea of Egypt,	-	-	14	0.	30	22
یہامہ	Yemameh,	-	-	81	10.	24	15
ہجر بحرین	Hejer Bahrain,	-	-	83	15.	25	15
جساوجس	Jesawejes,	-	-	88	30.	24	15

					Longitude. D. M.	Latitude. D. M.
اخر البحرين	The extremity of Bahrain,	-	-	-	84	20. 27 15
جزيره اوال	The Island of Awal,	-	-	-	86	15. 22 0
جزيره سيلاب	The Island of Sylab,	-	-	-	83	30. 25 0
هرموز	Hormuz,	-	-	-	92	0. 25 0
جبرفت	Jereft,	-	-	-	93	0. 27 30
دبيل	Debeil, (<i>Sind</i>)	-	-	-	102	30. 24 10
تيز	Teiz, on the sea coast,	-	-	-	83	0. 24 15
بيرون	Beroon,	-	-	-	104	30. 24 15
منصوره	Mansurah,	-	-	-	104	0. 26 40
صنم سومنات	Senem Sumnat,	-	-	-	107	10. 22 15
احمداباد كچرات	Ahmedabad in Gujerat,	-	-	-	—	.. 23 15
نهرواله	Nehrwalch in Gujerat,	-	-	-	—	.. 23 30
امرکوت	Amerkote, his Majesty's birth place,	-	-	-	—	.. 24 40
منداو	Mendow,	-	-	-	—	.. 22 15
اوجين	Owjain,	-	-	-	—	.. 22 30
بهروچ	Berootch,	-	-	-	—	.. 21 20
کنبايت	Kembayet,	-	-	-	109	20. 26 20
کنوج	Kenoj,	-	-	-	154	50. 26 35
کره	Kereh,	-	-	-	154	0. 26 35
سورت	Suret,	-	-	-	—	.. 21 0
چروچ	Cheroj,	-	-	-	—	.. 22 30
اجمير	Ajmeer,	-	-	-	—	.. 24 0
بنارس	Benaris,	-	-	-	117	20. 26 15
ماهووره	Mahooreh,	-	-	-	117	20. 24 40
اکره	Agra,	-	-	-	—	.. 24 23
فتمپور	Futtehpoor,	-	-	-	—	.. 26 41
کواليار	Gualiar,	-	-	-	—	.. 27 0

					Longitude. D. M.	Latitude. D. M.
مانکپور	Manikpoor,	-	-	-	—	.. 27 16
جیونپور	Jawenpoor,	-	-	-	—	.. 26 36
سنارگام	Sonargong,	-	-	-	—	.. 27 0
پندوا	Pendewa, in Bengal,	-	-	-	—	.. 27 0
لکھنوتی	Lukhnowty, in Bengal,	-	-	-	—	.. 26 30
فلر کالنگر	The Foot of Kalinger,	-	-	-	—	.. 24 25
اجودہ	Ajewda,	-	-	-	—	.. 25 50
شیرگیر	Sheergeer,	-	-	-	—	.. —
منیر	Meneer,	-	-	-	—	.. —
الہاباس	Ilhabas vul Allahabad,	-	-	-	—	.. —
بھلسہ	Bhilseh,	-	-	-	—	.. 25 0
غازی پور	Ghazipoor,	-	-	-	—	.. —
حاجی پور پٹنہ	Hajypoor Patna,	-	-	-	—	.. —
لکھنؤ	Lukhnow,	-	-	-	—	.. —
دوکم	Dukem,	-	-	-	—	.. —
دولت آباد	Dowletabad,	-	-	-	—	.. —
اتاوا	Itaweh,	-	-	-	—	.. —
اودہ	Owedh,	-	-	-	—	.. —
دیوگر	Deogur,	-	-	-	—	.. —
دلمو	Dulmow,	-	-	-	—	.. —
گالم پور	Galimpoor,	-	-	-	—	.. —
کوررہ	Kowrreh,	-	-	-	—	.. —
اسبوت	Asboot,	-	-	-	—	.. —
بسگرہ	Bisgurreh,	-	-	-	—	.. —
بحرم	Behrem,	-	-	-	—	.. —
بکھد	Bekhed,	-	-	-	—	.. —
مابۃ	Mayeh,	-	-	-	—	.. —

					Longitude. D. M.	Latitude. D. M.
خلسه	Khelseh,	-	-	-	—	.. 10 15
پنجو	Penju (<i>capital city of China</i>),	127	0.	22	0	
مانجو	Manju,	127	0.	19	0	
نرور	Nerwer,	—	..	—		
چیناپتن	Chinaputten,	—	..	—		
هلداره	Heldareh,	—	..	—		
بارام	Baram,	—	..	—		
تبت	Tibbet,	—	..	—		
تکتاباد	Tektabad,	—	..	—		
سلامته	Selametch,	—	..	—		
قشیر	Cashmeer,	—	..	—		
کلیا	Kelya,	—	..	—		
ملیبار	Mulleybar, vul Malabar,	—	..	—		
مقروتن	Mekrukeen,	—	..	—		
نדהمه	Nedehmeh,	—	..	—		
ایینبا	Aiyinba,	—	..	—		
بطن مره	Baten Mereh,	—	..	—		
فقط	Feket,	—	..	—		
ارمنت	Arment,	—	..	—		
کایس	Kais,	—	..	—		
سالر	Salar,	—	..	—		
لحسا	Lahsa,	—	..	—		

THE THIRD CLIMATE.

						Longitude. D. M.	Latitude. D. M.
اسفي	Asfi,	-	-	-	-	2 15..	35 15
فاس	Fas, Fez,	-	-	-	-	18 15..	32 0
جزيره جونہ	The Island of Juna, (<i>Maderia</i> ,)					19 15..	32 15
سجلماسہ	Sejel Masah,	-	-	-	-	20 0..	31 30
مراکش	Merakesh, (<i>Morocco</i> ,)	-	-	-	-	21 15..	29 15
تادل اسنادلا	Tadelasitadela,	-	-	-	-	22 0..	30 15
تلہسان	Telmesan,	-	-	-	-	24 0..	33 40
کنارہ بحر روم	Kenareh Behr Rum, the coast of						
	the Mediterranean sea,	-	-	-	-	25 0..	32 0
بسکرہ	Buskereh,	-	-	-	-	32 40..	30 15
تاهرت علیا	Upper Tahart,	-	-	-	-	35 30..	29 0
تاهرت سفلی	Lower Tahart,	-	-	-	-	35 30..	31 30
شطیف	Shetif,	-	-	-	-	37 15..	31 0
مشیلہ	Meshileh,	-	-	-	-	38 40..	30 20
باہر	Bahir,	-	-	-	-	39 15..	31 15
کیروان	Keirwan,	-	-	-	-	41 15..	31 15
مہادیہ	Mahadyeh,	-	-	-	-	42 15..	32 30
تونس	Tunis,	-	-	-	-	42 30..	35 31
اسافل دریای مصر	The northern extremity of the sea						
	of Egypt,	-	-	-	-	40 0..	30 22
وسط بلاد شام	The middle of Syria,	-	-	-	-	44 15..	33 38
جزیرہ رودس	The Island of Roodus, <i>Rhodes</i> ,					44 30..	36 0
سوس سبہ	Sus Syah, <i>Suez</i> ,	-	-	-	-	44 15..	32 30

		Longitude.		Latitude.	
		D.	M.	D.	M.
اطرابلس مغرب	Atrabolus Magreb, Tripoly in Syria,	44	15.	32	30
تورز	Turez, - - - -	47	30.	29	30
زويله	Zuweeleh, - - - -	49	40.	30	15
قصر احمد	Kesir Ahmed, - - - -	41	25.	33	30
برقه	Berkeh, - - - -	12	15.	30	15
ظلميشا	Zelmeesha, - - - -	14	0.	33	10
مدينه سرت	The city of Sirt, - - - -	17	15.	21	15
عقبه اول ديار مصر	The northern extremity of Egypt,	19	0.	30	0
بهنا	Behena, - - - -	68	33.	28	15
اسكندريه	Iskenderyah, Alexandria, -	61	54.	30	58
رشيد	Resheed, - - - -	62	20.	31	30
مصر	Mesr, Egypt, - - - -	63	0.	30	20
دمياط	Demyat, Demiata, - - -	63	30.	31	35
قيوم	Kiyoom, - - - -	63	15.	29	15
كلزم	Kulzum, - - - -	64	15.	28	30
نبنس	Nynes, - - - -	64	30.	30	40
غره	Ghoreh, - - - -	36	10.	32	40
اريله	Areeleh, - - - -	66	15.	29	15
بيت المقدس	Beitulumekeddes, Jerusalem, -	66	30.	31	50
رمله	Ramlah, - - - -	66	50.	32	0
قيساريه	Kysaryeh, Cæsarea, - -	66	30.	32	50
عمان	Oman, - - - -	66	30.	31	30
عسقلان	Askelan, Ascalon, - - -	66	30.	32	0
ياقا	Yeaca, Acca, - - - -	66	15.	32	20
كرک	Kirk, - - - -	68	30.	34	30
طبريه	Teberyah, Tiberias, - -	68	15.	32	0
بيستان	Bystan, - - - -	68	15.	32	50

						Longitude. D. M.	Latitude. D. M.
عسكا	Aska,	-	-	-	-	68 20..	33 20
صور	Sur, Tyre,	-	-	-	-	68 30..	33 0
صيدا	Syda, Sidon,	-	-	-	-	68 30..	33 15
بعلبك	Baalbek,	-	-	-	-	70 15..	33 15
دمشق	Demeshk, Damascus,	-	-	-	-	70 0..	33 20
هيت	Heyis,	-	-	-	-	78 20..	33 0
حله	Hulleh,	-	-	-	-	79 15..	32 15
كوفه	Cufah,	-	-	-	-	79 30..	31 30
انبار	Ambar,	-	-	-	-	79 30..	33 15
عسكرا	Askera,	-	-	-	-	79 0..	33 30
بردان	Berdan,	-	-	-	-	79 15..	33 30
بغداد	Baghdad,	-	-	-	-	80 55..	33 20
مدائن كسري	Medain Kisera, one of Khosru's pa-						
	laces,	-	-	-	-	80 20..	33 0
هجر	Hajir,	-	-	-	-	70 30..	38 30
بابل	Babel,	-	-	-	-	80 55..	32 15
نعمانيه	Naamanyeh,	-	-	-	-	80 20..	33 15
قصر هبيرة	Kyser Hebireh,	-	-	-	-	80 30..	32 15
جرحرايا	Jirherya,	-	-	-	-	80 30..	33 15
فم الصلح	Femalseleh,	-	-	-	-	80 15..	32 15
نهر الملك	Nehr al Malek,	-	-	-	-	80 50..	33 52
جلولا	Jelula,	-	-	-	-	81 10..	33 30
واسط	Wasit,	-	-	-	-	81 30	32 20
حلوان	Holwan,	-	-	-	-	82 15..	33 0
بصرة	Basrah,	-	-	-	-	84 0..	30 0
ابله	Ebleh,	-	-	-	-	84 0..	30 20
اهواز	Ahwaz,	-	-	-	-	84 0..	31 0

					Longitude. D. M.	Latitude. D. M.
تستر	Tuster,	-	-	-	84 30.	31 30
ارجان	Arjan,	-	-	-	84 30.	32 30
عسكر مكرم	Asker Mekerrem,	-	-	-	84 30.	32 15
جزيره سقتر	The Island of Secotora,	-	-	-	84 30.	33 0
حصن هدي	Hasen Mahady,	-	-	-	84 15.	30 15
سينسر	Sinsir, on the Persian Gulph,	-	-	-	84 30.	32 0
عبادان	Abadan,	-	-	-	84 30.	30 0
رامهرمز	Ramhormez,	-	-	-	84 15.	31 0
اصفهان	Isfahan,	-	-	-	106 40.	32 25
كازرون	Gazeroon,	-	-	-	87 0.	29 15
شوشتر	Shushter,	-	-	-	86 20.	31 30
شاپور	Shapoor,	-	-	-	86 55.	30 0
عمان	Oman,	-	-	-	67 20.	31 0
نوبندجان	Nubendjan,	-	-	-	87 55.	30 10
جنبابه	Jembabeh, commonly called Ke-					
	nahneh,	-	-	-	87 20.	30 15
ابرکوه	Aberkuh,	-	-	-	87 20.	31 30
فيروزآباد	Firozabad,	-	-	-	87 30.	31 30
شيراز	Shiraz,	-	-	-	88 0.	29 36
سراف و بقال سلاب	Seraf and Bokal Selab,	-	-	-	89 15.	29 0
شبانكاره	Shebankareh,	-	-	-	79 0.	28 28
اصطخر	Istekher, Persepolis,	-	-	-	88 30.	30 0
يزد	Yezd,	-	-	-	89 0.	32 0
حصن ابن عباره	Hisn Ebn Amareh,	-	-	-	95 0.	30 20
داراجرد	Darajird,	-	-	-	90 15.	28 15
باقد	Baked,	-	-	-	90 15.	29 15
سيرجان	Sirjan,	-	-	-	90 20.	29 30

					Longitude. D. M.	Latitude. D. M.
کرمان	Kerman,	-	-	-	91 30.	30 5
طیس کیلی	Tebs Kili,	-	-	-	92 0.	33 0
زرند	Zerend,	-	-	-	92 15.	30 15
بردشیر	Birdshir,	-	-	-	92 30.	30 15
جنیس	Jenys,	-	-	-	93 0.	31 0
بم	Bum,	-	-	-	94 0.	24 30
طیس مسینا	Tebs Mesyna,	-	-	-	94 19.	33 15
خواش	Khewash,	-	-	-	94 40.	33 0
زرنج	Zerenj, an ancient city,	-	-	-	97 40.	32 30
کچ	Kutch,	-	-	-	99 0.	28 30
حالی	Halik,	-	-	-	99 0.	30 0
خالتان	Khaltan,	-	-	-	99 0.	33 35
رزم	Rezem,	-	-	-	99 0.	28 30
بست	Bost,	-	-	-	100 0.	33 0
تکنیاباد	Teknyabad,	-	-	-	101 15.	33 0
رحج	Rehej,	-	-	-	103 15.	28 15
سیروین	Sirween,	-	-	-	105 15.	28 15
میمند	Mimend, now dependent on Kan-					
	dahar,	-	-	-	81 55.	33 0
غزنه	Ghezneh,	-	-	-	104 20.	33 25
رباط امیر	Rabat Emir,	-	-	-	105 0.	34 0
کندھار	Kandahar,	-	-	-	107 40.	33 0
تھلوارہ	Tehlwareh,	-	-	-	108 20.	33 30
مولتان	Multan,	-	-	-	106 25.	29 40
لہاور	Lehawer, commonly Lahoor,	-	-	-	109 20.	31 50
دھلی	Dehly,	-	-	-	154 38.	28 15
تھنیر	Tahniser,	-	-	-	—	30 10

					Longitude. D. M.	Latitude. D. M.
شاه آباد	Shahabad,	-	-	-	—	.. 30 12
سنبھل	Sembel,	-	-	-	—	.. 28 4
امروہہ	Amruheh,	-	-	-	—	.. —
پانی پت	Panypet,	-	-	-	—	.. 28 12
برن	Beren,	-	-	-	—	.. 28 48
باغبہٹ	Baghbehut, vul. Baghput,	-	-	-	—	.. 28 32
کول	Koal, -	-	-	-	—	.. 28 20
کردھمالہ	Kerdehmaleh,	-	-	-	—	.. 31 10
کوت کرور	Kowtkerore,	-	-	-	—	.. 31 0
سیالکوت	Syalkote,	-	-	-	—	.. 33 0
سلطان کوت	Sultankote,	-	-	-	—	.. 28 30
جیلیم	Jeylum,	-	-	-	—	.. 33 15
رھتاس	Rhotas,	-	-	-	—	.. 33 15
قلعہ بندنہ	The fort of Bundneh,	-	-	-	—	.. 33 10
پیشاور	Pirshawur, commonly Peishore,	-	-	-	—	.. 33 25
فرمل	Firmel,	-	-	-	—	.. 32 15
سنام	Senam,	-	-	-	—	.. 30 30
سرھند	Sirhind,	-	-	-	—	.. —
روپر	Ruper,	-	-	-	—	.. —
ماچھی وارہ	Macheewareh,	-	-	-	—	.. —
پایل	Payil, -	-	-	-	—	.. —
لودھیانہ	Ludehyaneh,	-	-	-	—	.. —
سلطانپور	Sultanpoor,	-	-	-	—	.. —
کلانور	Kalanore,	-	-	-	—	.. —
دیسوہ	Deysohch,	-	-	-	—	.. —
پرسرور	Purserore,	-	-	-	—	.. —
امناباد	Amnabad,	-	-	-	—	.. —

					<i>Longitude.</i>		<i>Latitude.</i>	
					<i>D.</i>	<i>M.</i>	<i>D.</i>	<i>M.</i>
سودره	Sudereh,	-	-	-	—	..	—	—
دیغه	Dyfech,	-	-	-	—	..	—	—
بهیره	Behirch,	-	-	-	—	..	—	—
خوشاب	Khushab,	-	-	-	—	..	—	—
هزاره	Hezareh,	-	-	-	—	..	—	—
جندنوب	Jendnoob,	-	-	-	—	..	—	—
اتک بنارس	Attok Benaris, built in the reign of							
	his Majesty,	-	-	-	—	..	—	—
هردوار و ملکو و قلعه کلیہ	Hirdewar, and Melku and the fort							
	of Kelyr, ancient cities which							
	are now thinly inhabited	-			—	..	—	—
جوتاول	Jutawel,	-	-	-	—	..	—	—
کیرانه	Keraneh,	-	-	-	—	..	—	—
جهانجانہ	Jehnjanah,	-	-	-	—	..	—	—
بکھر	Bukher	-	-	-	—	..	—	—
جهت	Jeht,	-	-	-	—	..	—	—
بنکش	Bungish,	-	-	-	—	..	—	—
رودراله	Rudraleh,	-	-	-	—	..	—	—
نهنور	Nehtore,	-	-	-	—	..	—	—
کیتھل	Keytehl,	-	-	-	—	..	—	—
روہتک	Rohtek,	-	-	-	—	..	—	—
ججھر	Jejher,	-	-	-	—	..	—	—
ماہم	Mahem,	-	-	-	—	..	—	—
ہیبت پور	Putty Hybetpoor,	-	-	-	—	..	—	—
خضر آباد	Khyzirabad,	-	-	-	—	..	—	—
سادھورہ	Sadhoreh,	-	-	-	—	..	—	—
سفیدن	Sefeden,	-	-	-	—	..	—	—

					Longitude. D. M.	Latitude. D. M.
جنید	Jenyd,	-	-	-	—	.. —
کرنال	Kernal,	-	-	-	—	.. —
هانسی حصار	Hansy Hissar,	-	-	-	—	.. 29 15
سہارنپور	Saharenpoor,	-	-	-	—	.. —
دیوبند	Deobun,	-	-	-	—	.. —
انبالہ	Embaleh,	-	-	-	—	.. —
بھومہ	Rhumch,	-	-	-	—	.. —
ہستناور	Histnawer,	-	-	-	—	.. —
سنپت	Sunpet,	-	-	-	—	.. —
سنجر	Sinjir,	-	-	-	—	.. —
امات	Amat,	-	-	-	—	.. —
ہیدان	Heydan,	-	-	-	—	.. —
راعہ	Raah,	-	-	-	—	.. —
ریاسہ	Ryaseh,	-	-	-	—	.. —
منقلوت	Munkelote,	-	-	-	—	.. —
فستاط	Festat,	-	-	-	—	.. —
بوطنج	Bootunj,	-	-	-	—	.. —
اشمشوین	Ashmeshuieen,	-	-	-	—	.. —
منسیہ	Munseeah,	-	-	-	—	.. —
قابس	Kabis,	-	-	-	—	.. —
سیوسہ	Seyuseh,	-	-	-	—	.. —
صفاکش	Sefakish,	-	-	-	—	.. —
غزامش	Ghezamish,	-	-	-	—	.. —
کابلس	Kabelis,	-	-	-	—	.. —
صلت	Sult,	-	-	-	—	.. —
ازراعات	Azeraat,	-	-	-	—	.. —
بصری	Busry,	-	-	-	—	.. —

					Longitude. D. M.	Latitude. D. M.
سرخد	Sirkhud,	-	-	-	—	—
حل	Hul,	-	-	-	—	—
قادسیه	Kadesiah,	-	-	-	—	—
صرصر	Sirsir,	-	-	-	—	—
جیره	Jeereh,	-	-	-	—	—
بسا	Bessa,	-	-	-	—	—
داراجون	Darajoon,	-	-	-	—	—
عزنه	Uzneh,	-	-	-	—	—
طیب	Teib,	-	-	-	—	—
قرقوب	Kerkoob,	-	-	-	—	—
جسسی	Jussee,	-	-	-	—	—
ختا	Kheta, in China,	-	-	-	165 15.	28 30
حصن اردستان	Hasen Ardestan,	-	-	-	—	—
سیو	Siyu,	-	-	-	—	—
صلا	Sela,	-	-	-	—	—
سیمرم	Simerem,	-	-	-	—	—
بسم	Bisem,	-	-	-	—	—
بلنان	Belnan,	-	-	-	—	—
بلزم	Belzum,	-	-	-	—	—
بیسا	Bisa,	-	-	-	—	—
جوسین	Jowseen,	-	-	-	—	—
کنیسه	Keneeseh,	-	-	-	—	—
جوز	Jowz,	-	-	-	—	—
دمندان	Demendan,	-	-	-	—	—
سبقه	Subkeh,	-	-	-	—	—
صعالیه	Salebeyeh,	-	-	-	—	—
عین الشمس	Ain al Shems,	-	-	-	—	—

					<i>Longitude.</i> <i>D. M.</i>	<i>Latitude.</i> <i>D. M.</i>
عين حاره	Ain Hareh,	-	-	-	—	.. —
كدوال	Kedwal,	-	-	-	—	.. —
كفر طانه	Kuffer Taneh,	-	-	-	—	.. —
كفر	Kuffer,	-	-	-	—	.. —
نجده	Nejdeh,	-	-	-	—	.. —
كوار	Kowar,	-	-	-	—	.. —
مربوط	Mirboot,	-	-	-	—	.. —
دها	Deha,	-	-	-	—	.. —
وسكره	Weskereh,	-	-	-	—	.. —
منيف	Menif, <i>Memphis,</i>	-	-	-	—	.. —
مورجان	Murjan,	-	-	-	—	.. —
ناصره	Nasareh, <i>Nazareth in Palestine,</i>	-	-	-	—	.. —
مغره	Meghrarreh,	-	-	-	—	.. —

THE FOURTH CLIMATE.

طنجه	Tanjah, <i>Tangur,</i>	-	-	-	18 15..35	0
قصر عبدالكريم	Kesr Abdul Kereem,	-	-	-	18 30..37	40
قرطبه	Kortubeh, <i>Cordaua in Spain,</i>	-	-	-	18 40..35	40
اشبيله	Ashbيله, <i>Seville,</i>	-	-	-	18 50..36	50
سبتة	Sebteh, <i>Xativa in Valencia,</i>	-	-	-	19 15..35	30
جزيره خضرا	The island of Khizra, <i>one of the</i>	-	-	-		
	<i>Cape de Verd Islands,</i>	-	-	-	19 15..35	50
مارده	Mardeh, <i>Madrid,</i>	-	-	-	20 15..38	15

		Longitude.		Latitude.	
		D.	M.	D.	M.
طليطه	Telyteh, Toledo, - - -	20	40.	35	30
غرناطة	Ghernateh, Granada, - -	21	40.	37	30
حنان	Henan, - - - -	21	0.	31	15
المرية	Almirych, Almera, - -	24	40.	35	15
مدينة الفرح	Medinah al Fireh, - -	24	15.	36	40
مانقه	Manakah, the Island of Minorca,	26	0.	37	40
ملته	Maltah, the Island of Malta,	30	18.	38	30
جزيره يابسه	The Island of Yabesch, Yvica,	30	15.	38	30
جزيره مابركه	The Island of Mabirkeh, Majorca,	35	30.	38	30
بونه	Booneh, - - - -	38	0.	38	15
جزيره بردانية	The Island of Berdaneeah, Corsica,	41	15.	38	15
قاعده جزيره صقلبيه	The Metropolis of the Island of Sa-				
	kelbiych, Sardinia, - - -	41	15.	38	10
بلرغدامس	Bilraghdamis, - - -	44	10.	39	10
جزيره ناس	The Island of Nas, Nasia, -	52	40.	38	10
جزيره اقريطس	The Island of Akerites, Crete or				
	Candia, - - - -	55	40.	36	30
جزيره قبرس	The Island of Kebus, Cyprus,	62	15.	35	35
جزيره رودس	The Island of Rudes, Rhodes,	61	40.	36	15
جزيره هميريا	The Island of Hemerya, Amorgo,	54	15.	38	35
سقلية	Sekulyah, the Island of Sicily,	65	0.	36	0
مدينة الحكماء	Atinyeh, Medinet ul Hukema,				
	Athens, the city of Philoso-				
	phers, - - - -	65	40.	37	20
جبرون	Jyrcan, - - - -	66	30.	35	15
طرسوس	Tersos, Tarsus, - - -	68	40.	36	50
بيروت	Beirut, - - - -	69	30.	34	0

					Longitude. D. M.	Latitude. D. M.
ایاس	Iyas, <i>Issus</i> ,	-	-	-	69 15..	36 15
اونه	Unch,	-	-	-	69 15..	36 50
مصیصه	Mesysch,	-	-	-	69 15..	36 45
برسبورت	Birsbirt,	-	-	-	69 20..	37 15
اطرابلس	Atrabolus, <i>Tripoly</i> ,	-	-	-	69 40..	34 15
بغراس	Baghras,	-	-	-	70 15..	35 43
باسکندریه	Bascunderyeh,	-	-	-	70 15..	36 10
لادکیه	Ladkyeh, <i>Laodicea</i> ,	-	-	-	70 40..	35 15
حصص	Hems, <i>Emessa</i> ,	-	-	-	70 45..	34 0
شهر نکاس	Sharunkas,	-	-	-	71 0..	35 0
سویديه	Sewedyeh,	-	-	-	71 0..	36 0
ملیطیه	Melityeh, <i>Milete</i> ,	-	-	-	71 0..	37 0
شیر	Shirir,	-	-	-	71 10..	37 50
انطاکیه	Anhtakyah, <i>Antioch</i> ,	-	-	-	71 26..	35 40
سرمین	Sirmin,	-	-	-	71 50..	35 15
کنسربین	Kennasrin,	-	-	-	72 0..	35 30
حلب	Heleb, <i>Aleppo</i> ,	-	-	-	72 10..	35 50
شیشاط	Shumshat,	-	-	-	72 35..	37 30
حسن منصور	Hasn Mansur,	-	-	-	72 24..	34 0
سروج	Sirooj,	-	-	-	72 0..	34 0
منبع	Membej,	-	-	-	72 50..	36 30
رکه	Rakah,	-	-	-	73 0..	36 15
حران	Harran,	-	-	-	73 15..	37 50
کالیکالا	Kalikala,	-	-	-	73 15..	34 0
ماردین	Mardeen,	-	-	-	74 15..	37 50
میافارقین	Mya Farkeen,	-	-	-	74 15..	38 0
متاح	Metah,	-	-	-	74 30..	37 45

					Longitude, D. M.	Latitude, D. M.
كركيسيا	Kerkisya,	-	-	-	74 40.	36 40
جزيره ابن عمر	The Island of Ebn Omar,	-	-	-	75 30.	37 30
نصيبين	Nasebin, <i>Nisibis</i> ,	-	-	-	75 20.	37 40
تدليس	Tedlis,	-	-	-	75 30.	35 45
سنجار	Sinjar,	-	-	-	76 0.	36 0
معرة النعمان	Maretul Naaman,	-	-	-	71 45.	35 0
اربل	Erbel, <i>Erbela</i> ,	-	-	-	77 20.	35 0
عانه	Aneh,	-	-	-	76 30.	36 0
مدينة بلد	The City of Beled,	-	-	-	76 40.	37 40
موصل	Mosul,	-	-	-	76 0.	34 50
ارجيس	Arjis,	-	-	-	76 0.	38 30
حديثه	Hadyseh, on the Euphrates,	-	-	-	77 20.	36 15
آبد	Abid,	-	-	-	77 20.	36 12
حديثه	Hadyseh, on the Dejileh,	-	-	-	77 30.	36 15
نوشهر	Nowshehr,	-	-	-	78 20.	38 10
تكريت	Tekreer,	-	-	-	78 25.	34 0
سامرا	Samra,	-	-	-	79 15.	37 40
سلباس	Sulmas,	-	-	-	79 5.	37 40
خوي	Khowey,	-	-	-	79 40.	37 40
اروميه	Aroomiyeh,	-	-	-	79 15.	37 0
اربيل	Arbil,	-	-	-	79 15.	37 20
مزند	Marend,	-	-	-	80 43.	37 59
شهرزور	Shehrzur,	-	-	-	80 20.	35 30
ارdebil	Ardebil,	-	-	-	80 30.	37 0
اوجان	Awjan,	-	-	-	81 30.	37 20
نخجوان	Nekhjowan,	-	-	-	81 15.	37 49
قصر شيرين	Kesr Shirin,	-	-	-	81 40.	38 45

					<i>Longitude.</i> <i>D. M.</i>	<i>Latitude.</i> <i>D. M.</i>
مراغه	Maraghah,	-	-	-	82	0. 37 20
تبریز	Tebritz,	-	-	-	82	0. 37 0
میانه	Meyaneh,	-	-	-	82	20. 37 0
کرماسین	Kermasin,	-	-	-	83	0. 34 32
دینور	Dinore,	-	-	-	83	0. 35 0
همدان	Hamadan,	-	-	-	83	0. 35 10
زنجان	Zenjan,	-	-	-	83	0. 36 30
موکان	Mukan,	-	-	-	83	0. 38 0
سهرورد	Sohirwird,	-	-	-	83	20. 36 0
نہاوند	Nehawend,	-	-	-	83	15. 34 20
همان شهر	Hemanshehr,	-	-	-	84	33. 37 30
یزدجرد	Yezdijird, dependent on Hamadan,				84	30. 34 20
ابهر	Abher,	-	-	-	84	30. 36 45
کویم	Koyem,	-	-	-	84	40. 37 20
کرج	Kurj,	-	-	-	84	45. 34 0
ساوه	Saweh,	-	-	-	85	0. 36 15
قزوین	Cazvin,	-	-	-	85	0. 37 15
سلطانیہ	Sultanyeh,	-	-	-	84	0. 36 30
آبہ	Abeh,	-	-	-	85	10. 34 40
قم	Kom,	-	-	-	84	40. 34 45
جربادخان	Jerbakhan,	-	-	-	85	35. 34 15
کاشان	Kashan,	-	-	-	86	0. 36 15
دماوند	Demawend,	-	-	-	86	20. 36 15
ری	Rei,	-	-	-	86	20. 36 0
کجور و کالر	Kajur and Kalar,	-	-	-	86	15. 36 25
خوار	Khowar,	-	-	-	87	10. 35 40
الموت	Almowt,	-	-	-	85	37. 36 21

					Longitude, D. M.	Latitude, D. M.
طالقان Talakan,	-	-	-	-	85 45..	36 10
هوسم Husem,	-	-	-	-	85 10..	37 10
دیلمان Dileman,	-	-	-	-	— ..	—
دشت Desht,	-	-	-	-	— ..	—
لاهیجان Lahjan,	-	-	-	-	— ..	36 10
دیمت Dymet, a town of Damawend,					87 20..	37 10
آمل Amol,	-	-	-	-	87 20..	36 30
دامغان Dameghan,	-	-	-	-	88 55..	36 20
سمنان Simnan,	-	-	-	-	87 20..	36 40
بیار Biyar,	-	-	-	-	82 50..	35 45
ساری Saree,	-	-	-	-	88 0..	37 0
بسطام Bostam,	-	-	-	-	89 30..	36 10
استرآباد Asterabad,	-	-	-	-	89 35..	36 50
جرجان Jerjan,	-	-	-	-	95 0..	36 50
فراوه Foraweh,	-	-	-	-	90 0..	39 0
سبزوار Sebzwar,	-	-	-	-	91 30..	36 15
اسفراین Esfarayin,	-	-	-	-	91 40..	37 15
آبگون Abgoon,	-	-	-	-	89 30..	37 15
مزنیان Muznyan,	-	-	-	-	90 30..	37 0
ترشیز Tershez,	-	-	-	-	92 0..	35 0
نیشاپور Nishapoor,	-	-	-	-	92 30..	36 21
طوس Toos,	-	-	-	-	92 30..	34 30
مشهد رضا Meshed Reza,	-	-	-	-	92 33..	34 29
تون Toon,	-	-	-	-	92 30..	34 30
نوقان Nukan,	-	-	-	-	92 15..	38 40
قاین Kayin,	-	-	-	-	93 20..	36 30
زوزن Zozun,	-	-	-	-	93 30..	35 39

					Longitude. D. M.	Latitude. D. M.
نورجان	Nurjan,	-	-	-	94	0..37 0
مرو شاهجهان	Maru Shahjehan,	-	-	-	97	0..37 40
هرات	Herat,	-	-	-	94	20..34 30
سرخس	Serekhs,	-	-	-	94	30..36 0
بادغیس	Badghis,	-	-	-	94	30..35 20
مرو الرود	Maru al Rud, called also Mer-					
	ghab,	-	-	-	97	0..36 30
مالین	Maleen,	-	-	-	95	30..34 30
پوشنگ	Pusheng,	-	-	-	94	0..37 50
بعشور	Bashur,	-	-	-	96	25..36 0
قزنین	Caznin,	-	-	-	97	55..37 15
رندیکان	Rendyekan,	-	-	-	97	30..34 45
اشبورکان	Ashburkan,	-	-	-	105	0..37 41
طالکان	Talakan,	-	-	-	98	15..37 30
فاریاب	Fariab,	-	-	-	99	0..36 45
بلخ	Balkh,	-	-	-	101	0..36 41
بامیان	Bamian,	-	-	-	102	0..34 35
هالورد	Helawerd,	-	-	-	101	0..37 30
بالاساغون	Balasaghun,	-	-	-	101	30..37 40
سمنجان	Semenjan,	-	-	-	102	15..37 15
کنادیان	Konadyan,	-	-	-	102	0..37 15
دیواله	Dywaleh,	-	-	-	102	20..36 0
صغانیان	Saghanyan,	-	-	-	102	40..38 50
طالغان	Talaghan,	-	-	-	102	50..37 25
اندراب	Enderab,	-	-	-	103	45..36 0
بدخشان	Badakhshan,	-	-	-	104	25..37 10
کابل	Kabul,	-	-	-	104	40..34 30

AYEEN AKBERY.

					Longitude. D. M.	Latitude. D. M.
پنجہر	Penjhir,	-	-	-	104 40.	35 0
لہغان	Lumghan,	-	-	-	—	.. 34 15
گردز	Girdez,	-	-	-	105 20.	36 0
حرم	Herem,	-	-	-	104 20.	36 0
کشمیر	Cashmeer,	-	-	-	108 0.	36 15
بلور	Belore,	-	-	-	108 0.	36 0
منبع نہر مہران	Membe Nehr Mehran, the source	-	-	-		
	of the River of Mehran,	-	-	-	126 0.	36 0
سرفنیٹن	Sireftyn,	-	-	-	—	.. —
ہبسه	Hebseh,	-	-	-	—	.. —
حران	Heran,	-	-	-	—	.. —
بیسار	Bysar,	-	-	-	—	.. —
کرادہ	Keradeh,	-	-	-	—	.. —
فرہان	Farhan,	-	-	-	—	.. —
ملان	Malan,	-	-	-	—	.. —
ابوخیس	Abukhis,	-	-	-	—	.. —
اودمیہ	Owdmyeh,	-	-	-	—	.. —
قرماسین	Kermaseen,	-	-	-	—	.. —
دوارق	Dowarek,	-	-	-	—	.. —
دیاربکر	Diyarbekr,	-	-	-	—	.. —
قزنین	Kuzneen,	-	-	-	—	.. —
نینوی	Nenevy, Niniveh,	-	-	-	—	.. —
پلنگان	Pelengan,	-	-	-	—	.. —
کیسر	Kysir,	-	-	-	—	.. —
بجابه	Bejabeh,	-	-	-	—	.. —
بلنسیہ	Bulenseyeh,	-	-	-	—	.. —
سامس	Samis,	-	-	-	—	.. —

						Longitude. D. M.	Latitude. D. M.
ایاس	Jyas,	-	-	-	-	—	..
عرقه	Erkeh,	-	-	-	-	—	..
زقبه	Zekbeh,	-	-	-	-	—	..
صهیون	Sehyoon,	-	-	-	-	—	..
حارم	Harem,	-	-	-	-	—	..
خامیه	Khamyeh,	-	-	-	-	—	..
شیرزه	Sheerzeh,	-	-	-	-	—	..
همات	Hemat,	-	-	-	-	—	..
مرغش	Merghesh,	-	-	-	-	—	..
عینات	Aytat,	-	-	-	-	—	..
معد	Maad,	-	-	-	-	—	..
حصن کیف	Hesn Kyef,	-	-	-	-	—	..
سوت	Sowt,	-	-	-	-	—	..
حصن الطاف	Hesn al Tak,	-	-	-	-	—	..
کرون	Keroon,	-	-	-	-	—	..
گیلان	Gilan,	-	-	-	-	—	..
جوین	Jowain,	-	-	-	-	—	..
خاجرم	Jajerem,	-	-	-	-	—	..
معرو	Maru,	-	-	-	-	—	..
قرجستان	Kurjistan,	-	-	-	-	—	..
کرخ	Kerkh,	-	-	-	-	—	..
نسا	Nissa, in Servia,	-	-	-	-	—	..
ابیورد	Abiwerd,	-	-	-	-	—	..
شهرستان	Shehristan,	-	-	-	-	—	..
اسکاکند	Askakend,	-	-	-	-	—	..
فربیر	Firbir,	-	-	-	-	—	..
فامیاب	Famyab,	-	-	-	-	—	..

					Longitude, D. M.	Latitude, D. M.
طبغاج	Timghaj,	-	-	-	—	—
خلان	Khelan,	-	-	-	—	—
وخش	Wekhsh,	-	-	-	—	—
شومان	Shuman,	-	-	-	—	—

THE FIFTH CLIMATE.

اشبونه	Ashbunch, <i>Lisbon,</i>	-	-	36 15. . 42 40
سنترين	Santereen, <i>Santillana,</i>	-	-	38 0. . 39 0
جزيره وقاس	The Island Wakass, <i>the Island of</i> <i>Corsica,</i>	-	-	21 12. . 43 50
مدينه وليد	The city of Waleed, <i>in Sudan,</i>			22 50. . 29 20
مرتسيه	Merkessiah, <i>in Ethiopia,</i>	-		28 15. . 43 15
مدينه سالم	The city of Salem, <i>Salamanca in</i> <i>Spain,</i>	-	-	29 10. . 39 6
دانيه	Daniah, <i>Dania, a city of Valencia,</i>			31 30. . 42 30
نطليه	Natleeah, <i>Natoli,</i>	-	-	31 30. . 40 15
سركسته	Sirkesteh, <i>Saragosa,</i>	-	-	31 30. . 42 30
طرطوسه	Tertusah, <i>Tortosa in Castile,</i>			32 30. . 43 15
جزيره ميرته	The Island of Meerekeh, <i>Majorca,</i>			34 10. . 39 40
هيكل	Hykel,	-	-	34 15. . 43 15
برشلونه	Barselunch, <i>Barcelona,</i>	-		34 3. . 42 0
اربونه	Arbuna, <i>Narbonne,</i>	-	-	36 15. . 43 20
طركونه	Terkunch, <i>Toulouse,</i>	-	-	38 0. . 43 0

			Longitude. D. M.	Latitude. D. M.
جنوه	Genova, Genoa, - - -		41	0. 41 20
ربوسه	Rabuseh, Ragusah, on the Gulph of Venice, - - -		43	40. 41 30
مدینه طبرتا	The City of Tiberta, - -		55	12. 43 15
جزیره نقریت	The Island of Nacrit, Nacaria, -		58	50. 42 15
جزیره متلنا	The Island of Metlena, Metelin or Lesbos, - - -		55	15. 43 15
وسط بحر بنطس	Weset Behr Bontes, the middle of the Euxine or Black Sea, -		55	30. 46 41
غیون اسقرس	Ayun Askurus, - - -		55	15. 46 51
مقابض لورستانس	Mekabez Luristanis, - -		36	0. 43 32
غلايا	Allaya, - - -		62	0. 39 30
عموریه	Ammuryah, - - -		64	0. 43 0
انگوریه	Enguryeh, the city of Areyra, -		64	40. 41 15
ماتدونیبا	Macdoonia, Macedonia, -		65	0. 41 15
آقا شهر	Acca Shehr, - - -		65	15. 41 40
قونیا	Kuniyah, Iconia, - - -		66	30. 41 40
قیساریه	Kysaryeh, Cesarea - -		67	15. 40 15
اکسرای	Akserai, - - -		67	45. 40 15
سیواس	Siwas, - - -		71	30. 40 10
طرابون	Terabun, - - -		73	0. 43 0
شہ شاط	Shemshat, - - -		73	15. 40 0
مالازجرد	Malazjird, - - -		75	15. 39 30
اکخلط	Akhlat, - - -		75	50. 39 20
باب الحديد	Babal ul Hedid, Derbend near the Caspian Sea, - - -		76	0. 41 0

					Longitude. D. M.	Latitude. D. M.
ارزنجان	Arzenjan,	-	-	-	78	0. 39 40
ارزن الرم	Arzen al Rum,	-	-	-	77	0. 39 40
بردهه	Bardaah,	-	-	-	83	0. 40 30
شهمکوره	Shemkoreh,	-	-	-	83	0. 41 50
خنکوره	Khenkerch,	-	-	-	83	0. 38 40
ارزندروم	Erzendroom,	-	-	-	79	0. 41 15
تفلیس	Tefiis.	-	-	-	83	0. 43 0
بیلکان	Bilkan,	-	-	-	83	30. 39 50
باکویه	Bakuyeh,	-	-	-	84	30. 40 50
شماخی	Shamakhi,	-	-	-	—	.. —
رومیه کبری	Rumyah Kobra, the city of Rome,	-	-	-	55	0. 41 50
باب الابواب	Babulabwab, Derbend,	-	-	-	89	0. 43 0
جزیره سیاه کوه	The Island of Syah Kouh, an Island of the Black Sea,	-	-	-	89	0. 43 30
هشترخان	Heshterkhan,	-	-	-	—	.. —
اغرجه	Agherjeh,	-	-	-	—	.. —
کات	Kat,	-	-	-	94	0. 41 36
بوکرکانج	Bukerkanj,	-	-	-	93	45. 42 30
جرجانیه	Jerjanyeh,	-	-	-	94	0. 42 45
کرکانج	Kerkanj, capital of Khavarezm,	-	-	-	94	30. 42 17
هزاراسف	Hazarasf,	-	-	-	95	20. 41 10
زمخشه	Zemekhsheh,	-	-	-	94	30. 41 40
درقان	Derkan,	-	-	-	96	0. 40 30
بخارا	Bokhara,	-	-	-	96	30. 39 10
پیکند	Pikend,	-	-	-	96	39. 39 45
طراویس	Terawis,	-	-	-	97	40. 39 30

					Longitude. D. M.	Latitude. D. M.
چند	Jend,	-	-	-	97 45.	43 30
نخشب	Nekhsheb, called also Tekhsheb,					
	Neshef and Kershy,	-	-		98 0.	39 0
سپر قند	Summerkund,	-	-	-	99 0.	40 0
ایلاق	Ilak,	-	-	-	99 10.	43 20
کش	Kash, a city of Badakhshan,	-			99 30.	39 30
زامین	Zamin,	-	-	-	99 40.	43 40
اسفجیاب	Esfijab, dependent upon Sash,				99 50.	48 30
اسروشنه	Osrushnah,	-	-	-	100 0.	41 0
اسبانیکت	Asbaneket, a town of China,				100 30.	40 0
خجند	Khojend,	-	-	-	105 35.	41 55
خواقند	Khowakund	-	-	-	105 50.	42 50
پنکت	Penket,	-	-	-	101 0.	43 25
ترمز	Termiz,	-	-	-	101 15.	37 15
اکهسیکت	Akhseket, capital of Farghana,				101 30.	42 0
کاشان	Kashan,	-	-	-	100 35.	42 0
کوبا	Koba	-	-	-	101 50.	42 50
فرغانه	Farghana, commonly called An-					
	dejan,	-	-	-	102 0.	42 20
روس	Rus, Russia,	-	-	-	102 20.	43 20
ختن	Khoten,	-	-	-	107 0.	42 0
چاج	Chaj, is Shash,	-	-	-	109 0.	42 30
تبت	Tibbet,	-	-	-	110 0.	40 0
خاجو	Khaju,	-	-	-	123 32.	42 15
سوکجو	Sookjoo,	-	-	-	124 0.	40 0
تنکباس	Tenkabas,	-	-	-	130 0.	39 10
مهدی	Mehdy,	-	-	-	140 0.	30 0

				Longitude.	Latitude.
				D. M.	D. M.
نشوي	Nushwee,	-	-	—	—
كشايه	Keshayench,	-	-	—	—
يومان	Yuman,	-	-	—	—
شهر نكاس	The City of Nehas,	-	-	—	—
ركان	Rakan,	-	-	—	—
كيس	Kies,	-	-	—	—
ابروق	Abrook,	-	-	—	—
افسوس	Efsus, <i>Ephesus</i> ,	-	-	—	—
بسطه	Busteh,	-	-	—	—
كوبا	Kuya, <i>a city of Russia</i> ,	-	-	—	—
مقسين	Mukseen,	-	-	—	—
ختلان	Khetlan,	-	-	—	—
مخلط	Mekhlat,	-	-	—	—
روم	Rum,	-	-	—	—
شامش	Shamish,	-	-	—	—
شلب	Shileb,	-	-	—	—
سنتره	Sentereh,	-	-	—	—
قبره	Kubreh,	-	-	—	—
قسطلول	Kustelul, <i>possibly Castile</i> ,	-	-	—	—
سورقه	Surekeh,	-	-	—	—
مرغزا	Margheza,	-	-	—	—
سقطيسله	Sektesyleh,	-	-	—	—
بتلسوس	Betelsus,	-	-	—	—
شهر والد	Shehr Walid,	-	-	—	—
مرسيه	Mersyeh, <i>probably Marseilles</i> ,	-	-	—	—
دانيه	Danyeh,	-	-	—	—
سالم	Salem	-	-	—	—

					Longitude. D. M.	Latitude. D. M.
سركط	Sirket,	-	-	-	—	—
توقاب	Tookab,	-	-	-	—	—
موشن	Mushen,	-	-	-	—	—
شيران	Sheeran,	-	-	-	—	—
ساوه	Saweh,	-	-	-	—	—

THE SIXTH CLIMATE.

حليكه	Helikeh,	-	-	-	20	0. 46	0
نبلوكة	Neebloökeh,	-	-	-	34	15. 45	15
بردال	Berdal, <i>Bordeaux</i> ,	-	-	-	30	15. 44	15
كنبرويه	Kembruyeh, <i>Cambray</i> ,	-	-	-	40	30. 43	15
بنديكه	Bendekyeh, <i>Venice</i> ,	-	-	-	42	0. 44	0
نيره	Neereh, <i>Nice or Nizza</i> ,	-	-	-	42	0. 45	0
بسرشان	Bisirshan,	-	-	-	50	0. 45	0
ابرو	Abroo,	-	-	-	59	45. 45	0
بوزنطيه	Buzantych, <i>Byzantium</i> ,	-	-	-	59	50. 45	0
كسلونه	Kusslooneh,	-	-	-	65	30. 46	20
سنوب	Senoob,	-	-	-	64	0. 47	0
هركله	Herkeleh,	-	-	-	67	20. 46	30
اماسيه	Amasyeh,	-	-	-	67	30. 45	45
سامبنون	Sambenoon,	-	-	-	69	20. 46	40
فرض الروم	Ferzal Rum,	-	-	-	74	30. 46	50
سرين آلان	Sereenalan,	-	-	-	73	0. 44	0

					Longitude. D. M.	Latitude. D. M.
بلنجر	Belenjer, the capital of Kherz,				85	0. 46 30
كرش	Kersh,	-	-	-	87	0. 46 50
بنگي كند	Benkykend,	-	-	-	97	30. 46 40
طراز	Teraz,	-	-	-	99	50. 44 31
فاراب	Farab,	-	-	-	98	30. 45 0
بلخ	Balkh,	-	-	-	105	30. 44 0
الباقي	Almalik,	-	-	-	102	30. 44 0
اور كند	Urkend,	-	-	-	102	50. 44 0
كاشغر	Cashghur,	-	-	-	106	30. 44 0
اوتن كلوران	Autan Keluran,	-	-	-	110	0. 46 0
قباليغ	Kabaligh,	-	-	-	108	0. 44 0
بيش باليغ	Byshbaligh,	-	-	-	111	0. 44 45
قراقوروم	Karacurem,	-	-	-	115	0. 46 0
خان باليغ	Khanbaligh,	-	-	-	124	0. 46 0
ابولده	Abuledeh,	-	-	-	—	.. —
اشت	Asht,	-	-	-	—	.. —
انظر خت	Enzerkhet,	-	-	-	—	.. —
فرتنه	Fertineh,	-	-	-	—	.. —
تطليسه	Tetleeseh,	-	-	-	—	.. —
استوب	Astoob,	-	-	-	—	.. —
سامون	Samun,	-	-	-	—	.. —
طرابزون	Terabizun,	-	-	-	—	.. —
جنده	Jendeh,	-	-	-	—	.. —
سموره	Semooreh,	-	-	-	—	.. —
لنبرويه	Lembiruyeh,	-	-	-	—	.. —
برشان	Bershan,	-	-	-	—	.. —
بل خنجر	Belkhejer,	-	-	-	—	.. —

					Longitude. D. M.	Latitude. D. M.
جابلستان	Jabulistan,	-	-	-	— .. —	— .. —
دشت قپچاق	Desht Kepchak,	-	-	-	— .. —	— .. —

THE SEVENTH CLIMATE.

جزیره طپانا	The Island of Tapan,	-	-	-	9	0..50	30
سنباتاقو	Sumbatakoo,	-	-	-	39	0..49	0
صفج	Suffej,	-	-	-	48	30..50	30
اقچه کرمان	Akkeh Kerman,	-	-	-	65	18..49	0
قرقرز	Kerkez,	-	-	-	67	15..50	0
کفا	Keffa,	-	-	-	67	15..48	0
صلعات	Selaat,	-	-	-	67	10..50	10
طرتو	Tertoo,	-	-	-	67	30..50	45
بلار	Belar,	-	-	-	90	0..50	30
ارک	Arek,	-	-	-	105	0..48	0
سرائی	Saray,	-	-	-	106	0..48	0
اکله	Akleh,	-	-	-	108	0..49	0
وسط بحره اول جیحون	Weset Behreh Awel Jihun,	-	-	-	110	0..48	0
باطف	Batek,	-	-	-	—	..	—
بجنه	Bejenneh, a city of Turkestan	-	-	-	—	..	—
سکلاب	Seklab, a city of Rum,	-	-	-	—	..	—
معشقه	Mashekeh,	-	-	-	—	..	—
تلیه	Telyeh, Italy,	-	-	-	—	..	—
مرقله	Merkeleh,	-	-	-	—	..	—

					<i>Longitude.</i> D. M.	<i>Latitude.</i> D. M.
ازق Azek,	-	-	-	-	— .. —	— .. —
كك Kelek,	-	-	-	-	— .. —	— .. —
صاري Sary,	-	-	-	-	— .. —	— .. —
صقالیه Sekalyeh,	-	-	-	-	— .. —	— .. —
خابلقا Jabilka,	-	-	-	-	— .. —	— .. —

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THE

THE EXTENT
OF THE
INHABITED EARTH.

THE Greeks say, that in the same manner as the equinoctial line divides the earth into northern and southern hemispheres, so does the circle of the natural horizon, by intersecting the equator, form two other hemispheres, making altogether four quarters; namely, the upper and the lower northern, and the upper and the lower southern quarters.

The Greeks say, that formerly the whole of the southern quarter was land, but that now a great part of it is inundated, among which are the Fortunate Islands, part of Greece, and other places. The Hindoos teach that the earth is not inhabited beyond the latitude of 66 deg. 29 min. 43 sec. no animal being supposed able to live at a greater distance from the equator, on account of the extreme severity of the cold. Others among them say, that a small part of the upper southern quarter, which joins to the northern quarter, is land, but not inhabited. Others maintain, that the earth is inhabited as far as ten degrees south.

But those who are better informed say, that the south is inhabited as well as the north. And but a short time ago, a very extensive island, with well-inhabited towns, to the south of the equator, was conquered by the Fringies, who have called it the NEW WORLD. Some ships were driven

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there

there by contrary winds, and one of the crew having mounted his horse, the natives were so astonished at the strangeness of his appearance, that, thinking the man and beast to be only one animal, they fled before him in terror and consternation, and the country became an easy conquest.

THE HINDOO QUARTERS OF THE EARTH.

Some say, that the Hindoo philosophers divide the earth into nine parts, viz.

The South, *Dekhan*, containing Arabia.

The North, *Ootre*, Turkestan.

The East, *Poorub*, China and Chinese Tartary.

The West, *Putchem*, Egypt and Barbary.

The North-east, *Lyssa* Khatai, Moghul Tartary.

The North-west, *Bayib*, the Turkish dominions and Europe.

The South-west, *Nyru*, part of Egypt and Barbary, Africa, and Andalusia.

The South-east, *Aknew*.

The centre they call *Muddehdeys*.

I have not seen in any Hindovee book the geographical divisions which I have given above; neither are their learned acquainted with them.

OF NUMERATION.

The Brahmins have only eighteen places in numeration, as follows :

Units,	-	-	-	-	Ekhun.
10	-	-	-	-	Dehshem.
100	-	-	-	-	Shut.
1000	-	-	-	-	Sehfir.
10,000	-	-	-	-	Jyoot.
100,000	-	-	-	-	Luksh, vulgarly lack.
1,000,000	-	-	-	-	Purboot.
10,000,000	-	-	-	-	Kote, vulgarly krore.
100,000,000	-	-	-	-	Arbud.
1,000,000,000	-	-	-	-	Abuj.
10,000,000,000	-	-	-	-	Kehrub.
100,000,000,000	-	-	-	-	Nikhrub.
1,000,000,000,000	-	-	-	-	Mahapuddum.
10,000,000,000,000	-	-	-	-	Sunkh.
100,000,000,000,000	-	-	-	-	Jeldeh.
1,000,000,000,000,000	-	-	-	-	Untee.
10,000,000,000,000,000	-	-	-	-	Mooddeh.
100,000,000,000,000,000	-	-	-	-	Berardeh.

After this they say, tens of Berardehs, hundreds of Berardehs, &c.

OF THE JEHATS, OR QUARTERS OF THE WORLD.

The Hindoo philosophers call a side or quarter *Dessa*, and also *Deg*. They reckon ten, including the upper and lower sides of the earth; and they

they believe that each has its particular guardian spirit, to whom they give the general appellation of *Degpaul*.

TABLE OF THE QUARTERS, WITH THEIR GUARDIAN SPIRITS.

<i>Quarter.</i>		<i>Guardian Spirit.</i>
Poorub,	East,	<i>Indree.</i>
Agnee,	South-east,	<i>Augin.</i>
Dulchen <i>com.</i> Dekhan,	South,	<i>Jum.</i>
Nyrut,	South-west,	<i>Benyroot.</i>
Putchim,	West,	<i>Wurrun.</i>
Baybee,	North-west,	<i>Bayoo.</i>
Ootree,	North,	<i>Kobeir.</i>
Iyfanee,	North-east,	<i>Jysan.</i>
Oordhoo,	Above,	<i>Birmha.</i>
Adeh,	Below,	<i>Nag.</i>

Some philosophers also make a quarter of the centre between the upper and lower, the guardian spirit of which they call Roodre; so that, according to this account, there are eleven quarters.

OF THE HINDOOS.

Although it is impossible to give, in this abridgment, a circumstantial account of the several tribes of Hindoos, their various characters, customs, and ceremonies, yet something shall be said summarily on each subject.

If a diligent investigator were to examine the temper and disposition of the people of each tribe, he would find every individual differing in some respect or other. Some among them are virtuous in the highest degree, and

others carry vice to the greatest excess. But impartiality must allow that those among them who dedicate their lives to the worship of the Deity, exceed men of every other religion in piety and devotion. They are vigorous enemies and faithful friends, and when driven to despair, make no account of their lives. They are renowned for wisdom, disinterested friendship, obedience to their superiors, and many other virtues. But at the same time there are among them men, whose hearts are obdurate and void of shame, turbulent spirits; who, for the meanest trifle, will commit the greatest outrages.

In short, some have the disposition of angels, and others are demons.

The Hindoo philosophers divide the human race into Charburren, or four tribes. 1, Brâhmin, more commonly called Brahmin. 2, Chuttree, vulgarly Kehteree. 3, Wiefs, vulgarly Biefs. 4, Shooder, vulgarly Sooder. At the creation of the world, these four tribes were produced from Brahma. The Brahmins from his mouth; the Kehteree from his arms; the Biefs from his thighs; the Sooder from his feet. The other people of the world they call Milleetch, and suppose them to have been first produced from the Cow of Camdhen.

THE BRAHMINS.

These have properly six duties. 1, The study of the Bedes. 2, The study of other sciences. 3, To instruct others. 4, To perform the Jug, or the bestowing of charity for the sake of the Dewtahs, and exciting others to do the same. 5, Giving charity on their own account. 6, Receiving charity from others.

THE

THE KEHTEREE

Are enjoined the performance of three of the abovementioned duties. 1, Study. 2, Performing the Jug. 3, Bestowing charity.—Besides which they have ten other duties. 1, Serving Brahmins. 2, To be rulers of the earth, and receive the reward of their labour or tribute. 3, The protection of religion. 4, The exaction of fines from delinquents, and ascertaining the quantity thereof. 5, To punish every one according to his offence. 6, To acquire wealth, and spend it properly. 7, To train elephants, horses, and oxen, and to instruct servants in their respective duties. 8, To be soldiers. 9, Not to receive charity from men. 10, To reward merit.

THE BIESS.

They also perform the three duties of the Brahmins abovementioned, to which five other offices are added. 1, Servitude. 2, Agriculture. 3, Merchandise. 4, Taking care of oxen. 5, Bearing arms.

And any of the offices abovementioned, for the Kehteree and Biebs tribes, may also be performed by Brahmins, previous to their putting on the zenar.

THE SOODER.

They cannot perform any of the offices assigned to the other three tribes. But they may serve them, wear their cast-off clothes, and eat any victuals they have left. They may be of any of the following professions: painters, goldsmiths, blacksmiths, carpenters, salt merchants, dealers in honey, milk, buttermilk, ghee, and grain.

THE

THE MILLEETCH

Are infidels, who have not any religion, and of these they reckon Jews and Guebres.

And they say that, by the intermarriages of these four original tribes, sixteen races of men are produced. 1, Brahmin, whose father and mother are both Brahmins. 2, Moordhawafeekut, the father Brahmin and the mother Kchteree. 3, Nefhad, the father Brahmin and the mother Sooder. 4, Untclut, the father Brahmin and the mother Biefs. 5, Kchteree, both father and mother Kchteree. 6, Sooté, the father Kchteree and the mother Brahmince. 7, Maheys, the father Kchteree and the mother Biefs. 8, Oogur, the father Kchteree and the mother Sooder. 9, Biefs, both father and mother Biefs. 10, Beydeah, the father Biefs and the mother Brahmince. 11, Magdch, the father Biefs and the mother Kchteree. 12, Kurren, the father Biefs and the mother Sooder. 13, Sooder, both father and mother Sooder. 14, Chundal, the father Sooder and the mother Brahmince. 15, Chutta, the father Sooder and the mother Kchteree. 16, I-ugoeé, the father Sooder and the mother Biefs.

Again, by the mixture of these sixteen tribes, are produced others without number, each differing in their customs and religious worship. The distinctions, likewise, of country, profession, and rank of ancestors, form such a variety of branches, as are almost inconceivable.

THE BRAHMINS,

Themselves, are of four tribes according to the respective doctrine of the four Bedes, each tribe following its own particular book. They also differ

differ in the manner of reading them. For the Rig Bede, are eight ways of reading; for the Jijer Bede, eighty-six; for the Sam Bede, one thousand; and for the Atehrben Bede, five. And each of these readers are divided into distinct classes.

There are ten distinctions according to their manner of employing themselves. 1, Deo, perform the Howm for themselves, but not for others. They give charity; but do not receive it. They learn; but do not teach.

2, Mun. They perform not the Howm for themselves, nor for others. They receive charity, and they teach.

3, Devij. These observe twelve rules. 1, Perform the Howm for themselves; 2, and for others; 3, they give charity; 4, they receive charity; 5, they learn; 6, they teach; 7, they bear injuries with patience; 8, they observe temperance of every kind; 9, they inflict on themselves the severest austerities; 10, they believe solely in their respective Bede; 11, they kill not any animal; 12, they do not consider any thing as belonging to themselves.

4, Raja. Perform the same offices as the Kehterece.

5, Biefs. Perform the offices of the Biefs.

6, Sooder. Do whatever appears advantageous to them.

7, Budaluck. Are mendicants who receive alms from any one.

8, Pufha.

8, Pufha. Are bound by no rules, and like brutes know not good from evil.

9, Milleetch are infidels; who follow the customs of the Milleetch before described.

10, Chundal. Are vile wretches and eat carrion.

THE KEHTEREE

Were of two original tribes. First Soorujbunfee, who are regarded as descendants of the sun in the following genealogical order. At the creation of the world, Berinchah was produced by the will of Brahma. From whom proceeded Kufhup. From whom proceeded the sun. From whom proceeded Biyoowutchmunnoo. From whom proceeded Ikebako. Then from the nose of Ikebako issued a seed, from whence commenced generation. Of this tribe, three persons were universal monarchs. 1, Rajah Sooker; 2, Rajah Kchtwang; 3, Rajah Rig.

The second tribe of Kehteree are called Soombunfee, or descendants of the moon, in the following order:

From Brahma was produced Attree, out of whose right eye issued the moon. The moon produced Mercury, with whom generation commenced. Of this tribe two persons have been universal monarchs. 1, Rajah Jew-dilster; 2, Rajah Sunnang.

There are now upwards of five hundred different tribes of Kehteree, fifty-two of whom are in esteem, and twelve are better than the rest.

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But

But at present there are scarcely any true Kehterees to be found, excepting a few who do not follow the profession of arms.

Those among them, who are soldiers, are called Rajpoots. There are near a thousand different tribes of rajpoots; but I shall only mention the most famous, who are entertained in his majesty's service.

The Rahtore, of whom there are several tribes, are sixty thousand cavalry and two hundred thousand infantry.

The Chowhen, of whom also there are several branches, viz. Soongera, Kehwera, Hada, and Nirya. Fifty thousand cavalry and two hundred thousand infantry.

The Punwar. Formerly this tribe was very numerous, and some of them were princes of Hindostan. At present they are twelve thousand cavalry and sixty thousand infantry.

The Jadown. Fifty thousand cavalry and two hundred thousand infantry. The Bhatee and Jareeyeh, are branches of this tribe, as are also the Jenooheh, who are amongst the Mewat Khanchzad*.

The Gehlote. Twenty thousand cavalry and three hundred thousand infantry. The Seefowdyeh and the Chundrawut are branches of this tribe.

The Cutchwaheh. Twenty thousand cavalry and one hundred thousand infantry.

* Vol. I.

The Soolunkhee. Twenty thousand cavalry and one hundred thousand infantry.

The Toonoor, of which tribe there have been some kings; ten thousand cavalry and five thousand infantry.

The Birjoojir. Ten thousand cavalry and forty thousand infantry.

And each of these tribes now carry in their hands genealogical tables for ages back.

THE BIESS AND THE SOODER.

They are also divided into branches.

It is neither possible to describe the extent of the learning of the Hindoos, nor all the branches of their tribes.

There is a branch of the Biefs tribe, called in the Hindovee language Bunnick, or more commonly Bunnyeh, or grain merchants; and of these are no less than eighty-four tribes, among whom are mendicants, men of learning, artists, magicians, handicrafts, and such expert jugglers, that their tricks pass for miracles with the vulgar, and impose even upon those who are wiser.

OF THE LANGUAGES OF HINDOSTAN.

ALTHOUGH there are innumerable dialects spoken in the different provinces of Hindostan, yet for the most part they have such an affinity,

as to be generally comprehended. The only dialects that are merely local are those of the following places : Dehly, Bengal, Multan, Marwar, Gujerat, Nanek, Sind, Kandahar, Balootch, Telinganeh, and Cashmeer, the Mahrattah dialect, and that of the Afghans of Shal, which is a place between Sind and Cabul. To which may be added the jargon of the Bunmannis, or wild men of the woods.



THE BIRDS AND BEASTS OF HINDOSTAN.

AFTER this summary description of man, the noblest animal of the creation, it may not be improper to say something of the birds and beasts of Hindostan.

The Bunmannis is an animal of the monkey kind. His face has a near resemblance to the human ; he has no tail, and walks erect. The skin of his body is black, and slightly covered with hair. One of these animals was brought to his majesty from Bengal. His actions were very astonishing.

Of the following animals here are great abundance. Elephants, panthers, tigers, lions, bears, wolves, dogs of various species, monkeys, hya-goshes, hyenas, jackals, foxes, otters, cats, white and yellow, and another kind that will fly for a short distance.

The fardole, although smaller than the dog, preys upon the larger wild beasts.

Horses.

Horses. In consequence of the encouragement given by his majesty, such are now bred here as equal those of Arabia and Persia.

The rhinoceros is a surprising animal. He is almost twice as big as a buffalo, and looks like a horse in armour. His feet and hoofs resemble those of the elephant, and his tail is like the buffalo's. His forehead is armed with a horn, and his hide is so hard that an arrow will not penetrate it. Of the hide are made breast-plates, targets, &c. If he meets with a horse he attacks him and kills him with his horn.

The antelope has two very high horns, and is the most beautiful of the deer kind.

The musk deer is bigger than the fox. His hair is very harsh; he is furnished with two tusks, and has two protuberances in the place of horns. This animal is very common.

The Katafs cow differs but little from the common cow, excepting in the tail, which is the Katafs. The people of the country, where they are found, are very expert in joining the hairs of several tails, so as to make them appear of one length.

The civet cat is also found in this country.

BIRDS.

The sharukh imitates the human voice in such an astonishing manner that, if you do not see the bird, you cannot help being deceived.

The mynch is bigger than the sharukh. The plumage is a dark brown with

with a little yellow under the tail. The bill and temples are also of this last colour. It speaks as well as the sharukh.

Parrots are red, white, green, and a variety of other colours.

The koyil resembles the myneh, but is blacker and has red eyes, and a long tail. It is fabled to be enamoured with the rose, in the same manner as the nightingale.

The pepechch is smaller and slenderer than the koyil, and the tail is shorter. This bird sings most enchantingly about the commencement of the rains, and especially during the night, when its lays cause the old wounds of lovers to bleed afresh. This bird is now also called *Peeyoo*, which, in the Sanscrit language, signifies *beloved*.

The baril has a green plumage, with white claws and red eyes, and is smaller than the pigeon. He never alights upon the ground, and when he wants to drink, he descends with a small twig in his claws, and floats himself upon the water.

The cahuobiya is about the size of the sparrow, but yellow. He is very docile, exceedingly sagacious, and may be taught to fetch and carry grains of gold, with safety. If carried a great distance from his master, he will fly to him immediately upon hearing his voice.

And, from the encouragement given by his majesty, the animals of Turan, Iran, and Cashmeer, as well game as others, have been transplanted here in astonishing abundance.

OF WEIGHTS AND MEASURES.

The following are those which were used formerly.

MEASURES.

6 Zerreh,	}	make one	{	Murreetch.
6 Murreetch,				Khurdul.
3 Khurduls,				Mustard feed
8 Mustard seeds,				Barley corn.
4 Barley corns,				Rutty.
6 Rutties,				Mafsheh.
4 Mafshehs,				Tank.
2 Tanks,				Kowl.
2 Kowls,				Towlcheh.
2 Towlchehs,				Suckut.
2 Suckuts,				Pul.
2 Puls,				Palm.
2 Palms,				Unjil.
2 Unjils,				Manka.
2 Mankas,				Puristeh.
4 Puristeh,				Adhek.
4 Adheks,				Dooroon.
2 Dooroons,				Soorup.
2 Soorups,				Khary.

JEWELLERS WEIGHTS.

20 Bifwehs,	}	make one	{	Rutty.
24 Rutties,				Tank.

Formerly

Formerly they reckoned $2\frac{1}{2}$ bifwehs to the barleycorn; but his majesty has fixed it at 2 bifwehs, or 10 barley-corns to the ruty. In order to prevent frauds, his majesty has farther commanded that the barley-corns shall be made of agate.

The following are the weights which the jewellers always keep ready for use. Bifweh, barley-corn, $\frac{1}{4}$, $\frac{1}{2}$ of a ruty; 1, 2, and 3 rutties; (the last being the fourth of a tank,) 1, 2, 5, 10, and 20 tanks, and $\frac{1}{2}$ a tank. And with these they compound any weight required.

For the royal uses, there are also in agate from a bifweh to 140 tanks.

BANKER'S WEIGHTS.

$7\frac{1}{2}$ Barley-corns,	}	make one	{	Ruty.
8 Rutties,				Mafheh.
12 Mafhehs,				Tolechch.

Formerly the ruty contained 6 barley-corns.

The following are the weights which the bankers always keep ready for use; $\frac{1}{2}$ ruty, 1 and 4 rutties; 1, 2, 4, and 6, mafhehs; 1, 2, 5, 10, 20, 50, 100, 200, and 500 tolechch.

But in the royal exchequer there are much larger weights.

OTHER ORDINARY WEIGHTS.

Formerly, in some parts of Hindostan, the seer contained 18 dams, in others 22 dams; and, in the commencement of the present reign, it consisted

confisted of 28 dams. Now it is fixed at 30 dams, each dam being 5 tanks.

Also, formerly in the sale of coral and camphor, the dam was reckoned at $5\frac{1}{2}$ tanks; but now the price of those articles has been reduced by valuing the dam at 5 tanks.

The following are the weights kept for ordinary uses, $\frac{1}{8}$, $\frac{1}{4}$, and $\frac{1}{2}$ of a feer; 1, 2, 5, 10, 20, and 40 feers, or 1 mun, or maund.

THE LEARNING OF THE HINDOOS.

THE Hindoos have upwards of three hundred arts and sciences. The author of this work having associated himself intimately with the learned men among them, has heard and comprehended the various doctrines of each sect and profession. It is impossible, in a single volume, to give a particular relation of such a variety of subjects; but, for the satisfaction of those who are uninformed, I shall sketch out the rudiments of each art and science, without offering any argument for or against them. This may prove a useful index to some future ingenious investigator, who wishes to compare their doctrines with those of Plato and Aristotle, the Soofees and the commentators on the sacred text; and, who after having removed the prejudices which obstruct religious enquiries, will seek out for proofs, rejecting the doubts of ignorance, but, at the same time, exercising his reason with caution.

Among the Hindoos there are nine sects, eight of whom teach of the creation; and of a future state; of the divine essence and attributes; of

the order of the upper and the lower regions; of the forms of worship; morality; and of political government.

The ninth sect deny the existence of a God; and believe neither a beginning nor an end.

All these sects have many books, containing their respective creeds, and rules of conduct. They are generally written with an iron style, either on the leaf of the Taar, or the bark of the Tooz, in the same manner as was practised by the Greeks before the time of Aristotle. The Hindoos write from left to right. Although they now sometimes write upon paper, yet they never use any bindings for their books, but keep them in separate leaves.

Their books contain sublime doctrines and valuable instructions. How shall I proceed with my subject! perplexed every moment with worldly avocations; I am unable to express myself, at the same time that I earnestly desire to be communicative. I know not if this distraction is the natural fault of my disposition, or whether it be that truth is struggling to reveal itself to me. If I was not thus embarrassed, I would arrange the Hindoo philosophy in the same manner as that of the Greeks. But I must conform to my circumstances, and the compass of my book.

NAMES OF THE NINE ABOVE-MENTIONED SECTS.

1, Neyayek; 2, Beysheekhch; 3, Beydantee; 4, Meymansuck; 5, Sankh; 6, Patenjil; 7, Jien; 8, Boodh; 9, Naflick.

The principles of each shall be hereafter particularized and explained.

The

The Brahmins, however, admit only of the six first doctrines, and call them *Khutdersun, six modes of knowledge*. The three last they consider as heretical.

The Neyayek and the Beysheekhah agree in many points, as do the Beydantee and the Meymansuck. The Sankh and Patenjlil have very inconsiderable difference.

THE SCIENCE OF NEEAIIY.

GOTEM, the philosopher, was the first who taught this science. It comprises theology, metaphysics, mathematics, and logic. According to this doctrine there is only one God, who is incorporeal, neither begetting nor begotten, and free from all other defects belonging to human nature; he is the creator of the universe, himself being eternal, without beginning and without end, the preserver, the true uncompounded spirit. They say that he created a body, and then entered himself into that body, which body is Brahma; and in the same manner as a human body acts from its union with the soul, so does the body of Brahma act from its relation to the deity. And they maintain that this mixture of persons does not in the least defile the holiness of the deity. This opinion nearly corresponds with the faith of the Christians; and agrees with the tenets of the divines*, excepting that the Neyayeks deny the universe to have been from eternity.

They

* *Elabioun, the divines*. The Mahomedans mean by this word the second sect of philosophers, who admitted a first mover of all things, and one spiritual substance detached from every kind of matter. Guzali, in his book entitled *Mockedh*, says, that the philosophers of this second sect were Socrates, Plato, and Aristotle, the inventor of logic, or the art of reasoning, and who reduced science to method. This last, continues he, has pretended to refute

They believe that God sent to the people of the earth, by the hands of Brahma, a book, which they call *Bede*, containing upwards of one hundred thousand *ashlogues*. An *ashlogue* comprises four *cherruns*, each of which contains from eight to twenty-six *atchers*, and an *atcher* is composed of one or two letters; if it consists of two, the last letter is mute. But in the *Bede* the *cherrun* never consists of more than twenty *atchers*. They also say that one of the celestial spirits, named *Byafs*, divided this book into four sections, viz. 1, *Rig*; 2, *Jejir*; 3, *Sam*; 4, *Atehrbun*. One sect maintains that Brahma had four mouths, and that he delivered a section from each mouth.

These four books are esteemed to be of divine origin, and they believe that every Brahma who appears, delivers the same letter and word, without diminution or addition.

They say that God is the absolute efficient cause; and that the actions of men are produced by two causes; namely, by the power of God, and by the power of Brahma. They believe that every action is good or bad, as it is described in the *Bede*. They believe that there is a hell and a paradise. Hell they call *Neruch*, and place it in the inferior regions. Paradise they call *Soorug*, and say it is in the upper regions. They do not believe either the punishments of hell, or the rewards of paradise to be everlasting; but say that, according to the degree of wickedness committed,

refute Plato, Socrates, and all who went before him of that sect; but he has, nevertheless, supported many of their erroneous sentiments, although he seems in a manner to have abjured them: for he maintains the eternity of the world, which obliges us to reject his opinions as impious, as well as those of all the other philosophers who are called divine. We say the same thing of those amongst the Mussulmen who would philosophise after their manner, as *Alfariabi* and *Ebn Sina* (*Alfarabius* and *Avicenna*.) D'HERRBELOT.

men will be punished in hell, and afterwards come out from thence; and, assuming other forms, will go into paradise; when they will again change their forms, and return into the world; thus going and returning through the three different states, till they have fully received the fruits of their good and bad actions: after which, standing in no further need of either hell or paradise, they will become free from joy and sorrow, in the manner that will be hereafter related.

They believe some parts of the universe to have existed from all eternity, and that others are created, the particulars whereof will be given hereafter.

They reckon eight divine attributes, which they call accidents. 1, *Gee-yan*, omniscience; 2, *Iicha*, omnipotence; 3, *Purreytun*, providence; 4, *Sunkehya*, unity; 5, *Purman*, immensity, since God is believed to be every where; 6, *Purtukhtoo*, analysis; 7, *Sunjoog*, union, because all things unite in the deity; 8, *Behbaug*, division. Of these eight attributes, it is believed that the first six have been from all eternity, and the other two produced afterwards.

In this science they make use of sixteen predicaments, which comprise every thing in the universe.

THE PREDICAMENTS.

- 1 Poormanoo, *perfect knowledge.*
- 2 Purmicy, *comprehension.*
- 3 Sunhee, *doubt.*
- 4 Puryujen, *cause.*
- 5 Dishtant, *inference.*

6 Sidhant,

- 6 Sidhant, *positive proof.*
- 7 Iyou, *all the parts of a syllogism.*
- 8 Turrek, *negative proof.*
- 9 Nirnee, *faith founded on entire proof.*
- 10 Bad, *controversy with a view to knowledge.*
- 11 Jelp, *proposition of number.*
- 12 Betanda, *indirect proposition.*
- 13 Heetwahbas, *proposition founded on appearance.*
- 14 Chul, *false proposition.*
- 15 Jaut, *artful proposition.*
- 16 Negehriflin, *proof obtained from the adversary's arguments.*

EXPLANATIONS OF THE PREDICAMENTS.

The first Predicament, POORMANOO,

Signifies true and perfect knowledge, and is of four kinds. 1, *Fertehj*, the five external senses, together with *Mun*, which will be explained hereafter; 2, *Unman*, conjecture; 3, *Owpmān*, analogy; 4, *Subdh*, tradition.

The second Predicament, PURMIEY, comprehension, and which is of twelve kinds, viz.

- 1 *Atma*, *soul of the universe.*
- 2 *Sireer*, *matter.*
- 3 *Inderce*, *sensation.*
- 4 *Ir-th*, *substance.*
- 5 *Boodh*, *human knowledge.*
- 6 *Mun*, *the mind.*
- 7 *Perweert*, *voluntary action.*
- 8 *Dowkh*, *the cause of prudence.*

9 *Perceet-*

- 9 Pereetbhow, *transmigration of the soul.*
 10 Phul, *fruit, reward.*
 11 Dookh, *pain.*
 12 Apoorukh, *deliverance from pain.*

Atma, a subtle essence that pervades every part of the universe, and is the feat of knowledge. And this essence is of two kinds, *Jewa Atma*, that which belongs to animals and vegetables; and *Pur Atma*, omniscience, which is the intelligence possessed solely by the only and eternal God. Besides *Jewa Atma*, every body has a distinct spirit, by which it exercises the internal and external senses, in conjunction with a third essence, called *Mun*, and which will be more particularly explained presently.

Sireer, matter, and which is of two kinds, 1, *Jewnej*, a body produced by the copulation of male and female; 2, *Ajewnej*, a body which is not produced by these means. *Jewnej* is subdivided into two kinds, *Jerayooj* viviparous, and *Unduj* oviparous. *Ajewnej* is subdivided into four kinds, 1, *Parthu*, terrene; 2, *Apie*, aqueous; 3, *Teyjes*, igneous; 4, *Baiweeya*, aerial.

Indree is the five external senses, together with *Mun*, the mind. This last is a subtle essence which unites more especially with the heart, and upon it depend knowledge, thought, and recollection; but they in general do not believe that this sense pervades the whole body like *Atma*. But, according to the tenets of the *Meymansa*, it is made to be in every part of the body.

Ir-th, substance, is of seven kinds, viz. 1, *Dirb*, substance in general;
 2, *Goon*,

2, *Goon*, sensible qualities; 3, *Kurrun*, motion; 4, *Samanee*, separable accident; 5, *Bysekh*, foreign accident; 6, *Sumwaiy*, relation and correlation; 7, *Abhow*, privation.

Dirb, substance in general, which they consider as having existed from all eternity; but they say that, in the four elements, there is an indivisible particle. The substances are *Atma*, *Mun*, *Ahass*, the four elements, *Kal*, time, and *Dessa*. *Atma* and *Mun* have been explained. The *Ahass*, ether, is a subtle matter which pervades the universe, and is the medium of sound. In the description of the four elements they agree with the Greeks, only that they make air to be the uppermost. *Kal*, time, they also make a subtle matter pervading the universe. *Dessa* is a side or quarter of the universe, which they consider as being every where. *Goon* is an accident, of which there are six kinds; *Kurrun*, motion and progression, of which there are five kinds; 1, circular; 2, upwards; 3, downwards; 4, contraction; 5, expansion, which last they call *Hadit*. *Saman* literally signifies whole, entire. This whole they consider as the compound of substance and accident. They say that nature is from all eternity, and that it is founded on substance, accident, and motion, which three collectively they term *Jaut Saman*, or inseparable accident. The separable accident, or *Oupareh Saman*, they say is not from all eternity, but may happen to any thing. *Bysekh* is that whose existence depends upon something entirely distinct from its own nature; and this accident can only proceed from the eternal essence. *Sumwaiy* is the connection of five things with their respective relatives, viz. 1, The relation between motion and its cause; 2, The relation between the substance and the accident; 3, The relation between the materials of which a thing is formed, and the thing itself, as thread and cloth; 4, The relation between the whole and its component parts;

parts; 5, The relation between the eternal and other substances; and this relation they consider as having existed from all eternity. They also believe that union is of three kinds, 1, In the manner that has been related; 2, That produced by the union of two substances, which is *Sunjoog*, already mentioned among the attributes; and of this kind of union, they say, there are many. 3, The union of spirit with matter, as the soul with the body. This kind they call *Sooroop*.

Abhow, privation depending upon something foreign, and it is of two kinds, 1, *Sunsirgabhow*, the privation of any one thing. 2, *Anewneecabhow*, the separation of two things, as time and place. *Sunsirgabhow*, is subdivided into three kinds, 1, *Paragabhow*, a negative past; 2, *Perdehnsabhow*, a compound negative; 3, *Attentabhow*, a negative, that does not happen in one place, although it be at one time, as for example, Zied is present on the seashore, and is not in the desert.

The other five sensible qualities are called *Goon*; and are of twenty-four kinds; 1, *Roop*, colour. They reckon five original colours; red, yellow, blue, black, and white; 2, *Russ*, the taste; 3, *Gund*, the smell; 4, *Sooperss*, the touch; 5, *Sunkelhya*, the order of numerals, and which is after three ways; either one by itself, or two together, or more numbers together; 6, *Purman*, quantity, and which is of four kinds. *Un*, the indivisible particle; 2, *Hirsoo*, the quantity of two particles, which they also call *Denook*; 3, *Deerug*, the quantity of three particles and upwards; 4, *Mehl*, the quantity of the akas and the other elements; 7, *Poortuckhtoo*, discrimination, and this accident is entire in its own nature. It is after three ways, as if you were to say, this one is not like that one; or these two are not like those two; or these three are not like those three or more; 8, *Sun-*

joog, the union of two eternal substances, which unite together from their mutual motion. But they do not consider this union to be the same as that which they call *Sumwaiy*, relation and correllation; 9, *Behbaug*, division; 10, *Purttoo*, distance of time or place; 11, *Apurttoo*, nearness of time or place; 12, *Boodh*, human reason; 13, *Sookh*, ease; 14, *Dookh*, pain; 15, *Icha*, desire, will; 16, *Dooweekh*, anger; 17, *Purreytun*, providence; 18, *Gowrtoo*, gravity; 19, *Durwuttoo*, progressive motion; 20, *Sunneyah*, fluidity; 21, *Sunskhar*, is an accident whose occurrence does not make any alteration in the original state of the substance, and it is of three kinds; 1, *Beyg*, an accident which is produced by motion, and which becomes the cause; as the motion of the arrow after it has left the bow. They include the second motion in the first, and certainly this accident is occasioned by that, and the motion of the arrow becomes the second cause; 2, *Bhawna*, is particularly applied to reason, being the recollection of something forgotten; and since knowledge cannot exist without cause, action, and effect, they therefore make use of this accident, either when the recollection is assisted by seeing any thing like what had been forgotten, as when any incidental search after something else, whose connection with what was forgotten brings it again to memory; 3, *Sootithaig* is that which, after having been twisted or bent, becomes straight again; or that which from being bent is made straight, and afterwards returns to its primitive state, (action and reaction): 22, *Dherem*, happy consciousness; 23, *Adherem*, unhappy consciousness. The followers of this doctrine say that men, by means of these two last accidents, transmigrate into different forms, and according to their good or evil deeds are rewarded with happiness, or punished with sorrow. 24, *Subd*, found.

DIVISIONS OF THE ACCIDENTS.

Accidents of the rational Sense.

- | | |
|--------------|-----------------|
| 1 Boodh. | 9 Bhawna. |
| 2 Sookh. | 10 Sunfkar. |
| 3 Dookh. | 11 Sunkehya. |
| 4 Itcha. | 12 Purman. |
| 5 Dooweeekh. | 13 Poortukhtoo. |
| 6 Pureyten. | 14 Sunjoog. |
| 7 Dehrem. | 15 Behbaug. |
| 8 Adherem. | |

The first nine belong especially to this sense, being never separated from its essence.

ACCIDENTS BELONGING TO THE AKASS.

- | | |
|----------------|------------|
| 1 Sunkehya. | 4 Behbaug. |
| 2 Poortukhtoo. | 5 Subd. |
| 3 Sunjoog. | |

The last belongs especially to the akass, being never separated from its essence.

ACCIDENTS OF KAL AND DESSA.

- | | |
|----------------|------------|
| 1 Sunkehya. | 3 Sunjoog. |
| 2 Poortukhtoo. | 4 Behbaug. |

ACCIDENTS

ACCIDENTS OF MUN.

1 Sunkehya.	5 Pertoo.
2 Poortukhtoo.	6 Apertoo.
3 Sunjoog.	7 Biyg.
4 Behbaug.	8 Sunfkar.

ACCIDENTS OF BAD.

1 Soopers.	7 Pertoo.
2 Sunkehya.	8 Apertoo.
3 Purman.	9 Durwuttoo.
4 Poortukhtoo.	10 Biyg.
5 Sunjoog.	11 Sunfkar.
6 Behbaug.	

ACCIDENTS OF FIRE.

1 Roep.	8 Pertoo.
2 Soopers.	9 Apertoo.
3 Sunkehya.	10 Gowrtoo.
4 Purman.	11 Durwuttoo.
5 Poortukhtoo.	12 Suneych.
6 Sunjoog.	13 Sunfkar.
7 Behbaug.	14 Kurrum.

Soopers and *Kurrum* belong especially to fire, being never separated from its essence.

ACCIDENTS

ACCIDENTS OF WATER.

1 Roop.	9 Pertoo.
2 Rufs.	10 Apertoo.
3 Sooperfs.	11 Gowrtoo.
4 Sunkehya.	12 Durwuttoo.
5 Purman.	13 Suneyeh.
6 Poortukhtoo.	14 Sookh.
7 Sunjoog.	15 Sunskar.
8 Behbaug.	

Suneyeh, Kurrum, and Sooperfs, are especial to water, being never separated from its effence.

There are many more divisions of the accidents, but what have been given are sufficient for my purpose. I shall now proceed to explain the fifth division of the predicament *Purmiey*.

Boodh. Although this has already been mentioned under the second division of Ir-th, yet it is necessary to say something more on the subject in this place.

Boodh, human knowledge, they divide into two kinds: 1. *Unnebbhow*, conjecture or opinion, which is obtained by the means of *Icha*, or the will; 2. *Soomerut*, is that which having been learnt and forgotten, is recollected through the medium of *Bhonwa*. Again *Unnebbhow* is of two kinds; that which is certain, and that of which there is some doubt. This last is subdivided into three kinds: 1. *Sunshée*, mixed with doubt; 2. *Beeparjee*, mistaking;

mistaking; 3. *Turrek*, the eighth predicament, which will be explained in its proper place.

Mun, already mentioned among the substances, has the following divisions; *Purweert*, the actions of *Mun*, by means of the tongue, and other members, in good and bad deeds. They say that external actions require four things: 1. Knowledge. 2. Inclination. 3. Determination. 4. Motion.

Dookh, is the cause of *Pureytun*, and is of three kinds: 1. *Rakh*, desire, will. 2. *Dooweekh*, anger. 3. *Mowh*, believing that to exist which does not exist.

Pereetbhow, is living after death, and the rational sense entering the body, and dying after living, and breaking the relations between body and soul after the union.

Phul, the fruit, or reward, or punishment of *Delrem*, or *Adherem*.

Dookh, pain, is the contrary of *Sookh*, ease, happiness. They say that all the comforts of this life are only sorrow, and therefore do not make any account of *Sookh*.

Apoorukh, the deliverance from one pain by such means as will not produce another. They say, there are twenty-one kinds of pain or sorrow; viz. the six senses and their six objects, the six intelligences which form the senses, and the body, which is the storehouse of evils, and joy, according to the vulgar opinion; but which, in reality, is sorrow and absolute

solute pain. *Dookh* implies whatever is contrary to our inclination, which, if it takes any effect, causes uneasiness. When a person arrives at such a degree of perfection as entirely destroys all the twenty-one things above-mentioned, that state is called *Muchut*, when the soul becomes perfectly insensible, quits its connexion with the body, and never again visits either paradise or hell; because that all the causes of sorrow arise from the union of the soul with the body. This union of the soul with the body they call *Jennum*, birth, and it is produced by *Dehrem*, or *Adherem*. After the union of body and soul takes place, the person receives in this life the reward of his virtues and the punishment of his vices, bestowed or inflicted in return for *Kurrum*, which in this place signifies the performance of any action, whether it be good or bad, joyful or sorrowful. *Kurrum* is produced by *Jeytun*, which has the same signification as *Pureytun* and *Purweert*, voluntary action, in consequence of *Rakh*, desire. *Rakh* is produced by *Meethageeyan*, false conception. Through the means of *Bhowna*, recollection, and *Sunshar*, reflection, the ignorant obtain knowledge. Knowledge proceeds from the operations of the soul and body, and the proper use of good means; knowledge produces worthy reflections: then sensual knowledge vanishes, true knowledge discovers itself, and there is an end of transmigration.

Some say that when, through the means of reason, man is arrived at the highest degree of perfection, there is an end of miscomprehension, ignorance, desire, and anger. *Purweert*, voluntary action, ceases, and in consequence, there is an end of *Jennum*, or birth; and from a cessation of *Jennum*, there is an end of pain and sorrow; and everlasting *Muchut* ensues.

Another

Another sect say, that when the state of everlasting knowledge is obtained, *Meet-hageeyan*, false conception, ceases, which destroys *Itcha*, which destroys *Pureytun*, which destroys *Kurrum*. The destruction of *Kurrum* is followed by that of *Dehrem* and *Adherem*, which puts an end to *Jennum*, and its consequence *Dookh*.

But the strict followers of the Neeaiy doctrine say, that when the elementary body obtains the true light, knowledge also ceases. And they say that this degree of perfection is obtained through the means of three things, *Shirwun*, *Munnun*, and *Nidhassen*. 1. *Shirwun*, hearing and perfectly comprehending the Bedes, and the traditions of the righteous, which cannot be effected without the guidance of one who hath travelled that road. 2. *Munnun*, giving the mind to the performance of whatever is established by the divine book, and by the doctrines of the righteous, so as to have implicit faith in their proofs and arguments. Another sect maintain that man, after having obtained the perfection above described, is continually contemplating the state of the soul, independent of every thing else. 3. *Nidhassen* is that state which is produced by the contemplation and investigation of divine things to such an intense degree, that it becomes quite habitual, occupying every thought and governing every action.

Another sect say, that the contemplation of the soul will be of such continuance, that the thread will never be broken.

The followers of the Neeaiy believe in *Gaiybeyoh*, which is this: When the light of knowledge shines upon a righteous person, he becomes acquainted with things past and present concerning himself; knows how many

many transmigrations he must undergo; and if he wishes them to pass quickly, the Almighty endows him with such power, that he is enabled to perform the various changes in a short space of time, and without passing into *Mirtlogue*, but enters into immortal bliss instantly upon quitting the elementary body. They also say that all mankind will ultimately arrive at the state of *Muckut*. Although they do not allow of any beginning of the world, yet they believe that there will be an end of procreation.

The Third Predicament, SUNSHEE,

Mixed with doubt, and which they make to be of three kinds: 1. That which is produced from beholding compound accidents; as seeing something at a distance without being able to determine whether it be a tree or a man. 2. When a thing is discovered by some particular mark; but its age, substance, and accident, are not known. 3. That doubt which occurs in discourse, as when two learned men dispute by positive or negative arguments.

The Fourth Predicament, PURYJEN,

The causes of which they reckon only three. 1. The efficient cause, which they call *Nimutharen*. 2. The material cause, *Sumwaiyharen*. 3. The external or apparent cause, *Asmewaiyharen*.—They call the cause *Karen*, the effect *Karidj*, and the final cause *Samgurree*. The detail is to be found in Hindovee books, where they treat of the first predicament.

The Fifth Predicament, DISHTANT,

Inference, or mentioning the place relative to the necessity.

The Sixth Predicament, SIDHANT,

Enlightened by proofs.

The Seventh Predicament, IVOU,

Whatever is necessary for forming a fyllogism, which are five, viz.

1. *Pertignya*. 2. *Heeyut*. 3. *Oodakurren*. 4. *Apnee*. 5. *Nigmun*.

1. *Pertignya*, or uttering the proposition; as if you were to say, *there is fire in this mountain*.

2. *Heeyut*, proof by inference; as smoke issuing from the mountain proves fire to be there also. There are three kinds of inference; 1. Positive inference, which they call *Keylewenwee*. 2. Negative inference, *Keywulbitreekee*. 3. Both positive and negative, *Unneweebitreekee*. And they also make five things necessary under this last head to complete the fyllogism, viz. *Putchsuttoo*, *Suppitchesuttoo*, *Beputchasuttoo*, *Abadhpesheetoo*, *Assulpurrutputchtoo*. The first, *Putchsuttoo*, the person who knows the proof, knowing it to be an absolute consequence: 2. *Suppitchesuttoo*, knowing the place and the necessary consequence; as the kitchen where there are smoke and fire. 3. *Beputchasuttoo*, knowing that in whatever place there is not what is required, there can neither be the consequence; as water, in which there is neither smoke nor fire. 4. *Abadhpesheetoo*, ignorance of the privation of what is required. 5. *Assulpurrutputchtoo*, an appearance resembling what is sought.

3. *Oodakurren*, illustration of the effect.

4. *Apnee*, shewing the cause in the place required.

5. *Nigmun*, the conclusion of a fyllogism. Although this is the primary object,

object, yet being obtained by the afore-mentioned means, it is therefore the fifth, by way of conclusion of a fyllogism.

The Eighth Predicament, TURREK,

Negative proof. Thus he says to him who denies the existence of fire, "if it were so, there could not be any smoke; that being the effect of fire."

The Ninth Predicament, NIRNEE,

Certain belief founded on proof.

The Tenth Predicament, BAD,

True controversy, with a view to knowledge.

The Eleventh Predicament, JELP,

Proposition of number.

The Twelfth Predicament, BEYTANDA,

Indirect proposition.

The Thirteenth Predicament, HEETWADHAS,

A proposition founded on appearance, and is of five kinds.

The Fourteenth Predicament, CHUL,

False proposition.

The Fifteenth Predicament, JAUT,

Giving an useless answer of a bad tendency, but which, through artifice in the delivery, succeeds; and this they reckon of twenty-four kinds.

The

The Sixteenth Predicament, NEGRESTAN,

Is when the adversary is convicted by his own words; and this they reckon of twenty-two kinds.

Of all these sixteen predicaments, there are various divisions and explanations.

They believe that whosoever is perfect in the knowledge and practice of these sixteen predicaments, will immediately arrive at the state of *Muckut*. They say that the attainment of this excellence depends on three things, 1. *Owdies*, the knowledge of the names of these sixteen predicaments, and remembering them. 2. *Lutchin*, knowing the true meaning thereof. 3. *Pureytcha*, the practice thereof.

The followers of this doctrine, although they deny that the universe had any beginning, yet believe in its dissolution, which they call *Purlie*. This they say is of two kinds; first, *Kundpurlie*, when a Brahma will arrive at the state of *Muckut*. At this time there will be left only *Dehrem*, *Adherem*, *Bhāwana*, *Sunskar* and *Kurrum*. And in every wonderful hundred years, of which something has been said already*, Brahma will arrive at their state. The second at the death of Brahma, when all created beings will be destroyed. The first cause of this dissolution, will be the divine will, at the expiration of an appointed time. At that period, by the will of the Most High, *Dehrem* and *Adherem* will be destroyed; and the indivisible particle will get into motion, whereby *Bhaug* (separation) will become complete, and *Sunjoog* (union) will be destroyed.—Earth, fire, air, and

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water,

water, will be destroyed one after the other, in the order now mentioned. Thus there will be an end of all created things; and the soul will be in the state of *Muchut*. This dissolution they call *Mohapurlie*.

One sect reckons four dissolutions. Two as now described. At the third there will be an end of virtue, and this they say will be at the end of every four jowgs. The fourth is the dissolution of each particular thing; as first when the spirit *Mun* separates from the soul, which is its *Purlie*. Then the dissolution of the union between the body and the soul, and which is its *Purlie*.

They call the creation of the world, after its dissolution, *Serishie*, and say that by the will of God, after the expiration of a long period, *Dehrem* and *Adherem* will come into action, and the indivisible particle will obtain motion. First there will be an union of two atoms, which they call *Deenook*, which will be joined by a third atom, which will produce a good mixture called *Tereeshnook*, and the union of the fourth atom they call *Chutternook*. And thus the union will increase gradually, and produce a number of forms; existence changing out of non-existence in the following order, contrary to what they were at first: Air, Fire, Water, Earth, Brahma, Bishen, Mahadco. But there will not be any visible appearance of these glorious persons in their own forms, although they will assume various others, and bestow blessings upon mankind. From air will be produced aerial bodies, who will inhabit *Baiylogue*, which is the highest region. From this element will also be produced the touch, wind, and the soul, figuratively called *Purran*, and which they reckon to be of five kinds, as will be described hereafter. From fire will be produced fiery bodies, whose seat will be *Aditlogue*, which is the region that the sun travels through;

and from this element will also proceed light, and different degrees of heat. From water will be produced aqueous bodies, whose seat is in the *Wurrenlogue*. It will also produce the taste, seas, and rivers, snow, ice, and hail. The region of *Wurrenlogue* they place near the mountain of *Summier*. From earth will be produced earthly bodies, and the sense of smelling, together with metals, minerals, plants, and animals. Brahma will first create bodies by his own power, without the medium of generation; and in this place they give a wonderful detail.

They say that there is one eternal will of God, which creates, and another which destroys. The creative will they call *Chicheerkha*, and the destructive will, *Sunjeerkha*.

OF THEIR BOOKS.

They reckon five gradations: 1. *Sooter*, which is a kind of treatise or epitome; 2. *Bhahey*, which is somewhat fuller; 3. *Bartick*, more comprehensive than the former; 4. *Teeka*, which is a commentary on the last; 5. *Nebundeh*, is the complete system of any science. Others make twelve, instead of five degrees. The five aforesaid; 6. *Biert*, which is a concise explanation of the *Sooter*; 7. *Neerookt*, a detail of the *Subd*, or traditions. They have also two modes of writing, one when the letter is not accented, which they call *Dhoon*; and the other when the letter is accented, and which is called *Burren* and *Atcher*: a number of *Atchers* form a *Pud* (word), a number of *Puds* form a *Bahia* (sentence), and several *Bahias* make a *Sooter*; a number of *Sooters* make a *Purhurren*; a number of *Purhurrens* make an *Ahineh*, and a number of *Ahinehs* make an *Adehya* or *Shaster*. In some books, when there is any doubt of the signification of a *Pud*, it is also explained in the *Shaster*. 8. *Purhurren*, a treatise upon one or two cases;

cafes; 9. *Ahineh*, is an abridgment that may be read in a day; 10. *Purshisht*, is a treatise on any particular science; 11. *Puddhet*, is an illustration of the doctrines of the six sects properly arranged; 12. *Sungreh*, treats of the doctrines of the other three sects.

These books are not confined to the followers of *Neeaiy*. A note or common place book, they call *Birjeah*. In the place of chapters and sections they make use of the following words, *Unh*, *Uichwass*, *Surrug*, *Bisram*, *Oollass*, *Puttull*, *Adeys*, *Adheen*, *Tunter*.

The science of *Neeaiy* is comprised in five *Adelyas*; 1. is a detail of the *Padaruts*, and the praises due to each; 2. treats of the *Purmans*; 3. on the first six kinds of *Purmiey*; 4. on the remaining kinds of *Purmiey*; 5. on *Jaut* and *Negristan*.

THE SCIENCE OF BEYSHEEKHEK.

Although Konad taught Beysheekhek before Gotem introduced *Neeaiy*, yet as the latter is more comprehensive, and more generally followed, I have treated of it first.

Konad, the philosopher, was the inventor of Beysheekhek. It agrees with *Neeaiy* in some points, and differs in others.

The followers of Beysheekhek, in the place of sixteen predicaments, make use of *Dirb*, *Goon*, *Kurrum*, *Saman*, *Byseekh*, *Sumwaiy*, and *Abhow*.

Purmanoo

Purmanoo (perfect knowledge) they divide only into *Pertehj* and *Aima*.

Of the accidents of heat produced by the sun or fire, they reckon colour, taste, smell, and touch. To these four accidents they give the general term *Pakudj*. The Neeayicks maintain that corporeal substance does not change its state by maturity or immaturity; but these say that the corporeal particles are separated, and reunited by the divine power. The Neeayicks say that *Sumwaiy* (similitude) is distinguished by the eye; whilst Konad asserts it to be only conjecture, and parity of reasoning.

THE SCIENCE OF MEYMANSA.

This was invented by Jymin, before either Neeaiy or Beysheckhek. He presided over three other sages, Komarul Bhutt, Purbhaker Gooroo, and Morar Miffer. It is said by some, that this sect are atheists; and others pretend that they admit a God, but deny a creator, believing all things to be produced by Dehrem and Adherem. But from strict enquiry, and close intimacy with the learned followers of this sect, it evidently appears, that they agree with the two foregoing respecting the Deity; but being sensible of human ignorance, they are silent on the subject, and confine their doctrine to sensible actions. But the ignorance and malice of the world attribute this silence to a denial of the existence of a Supreme Being.

The purmans (quantities), which the Neeayicks use among the accidents for explaining the divine nature, these do not apply to that purpose. They
do

do not, indeed, believe Brahma, Bishen, and Mahadeo to be emanations of the Deity; but say they are human beings, who, through their righteousness, attain to this degree of perfection. They believe most of the effects attributed to the Dewtahs, to be nothing more than magick, and think it to be produced by repeating certain words.

They believe the universe and the elements to be without beginning, and without end. They believe that bodies are only a compound of atoms, and not produced from one substance. They believe *Mun*, like *Atma*, to be every where; and say that men are free agents. They teach of the different degrees of hell and paradise, the transmigration of the soul, and *Muchut*; but deny *Kundpurlie*. They believe Muckut to be produced by the union of knowledge and action. They say that in this state the soul will perpetually enjoy sublime knowledge, and perfect ease.

They make air to be the medium of sound, whereas the Necayicks attribute this property to the akafs.

Sumwaiy (relation) they make to be the second of the three persons (Bishen), eternal from eternity, and accidental from accident; and believe it to be different in every instance.

BHUTT and MISSEK use the ten following Predicaments.

1 Derb.

6 Abhow.

2. Goon.

7 Bysheeshtee:

3 Kurrum.

8 Shuckt.

4 Saman.

9 Saderfhee.

5 Tadatmiey.

10 Sunkehya.

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Bysheeshtee,

Bysheeshtee, the arrival at privation, which they consider as a distinct state; and this is what the Neeayicks call *Soorooop* and *Subdh*, or the dissolution of the accidents.

Shuckt is a property dependent upon something else, and which is invisible. As the property of burning, which is in fire; and the property of water to quench thirst. This they say is twofold; one essential, as has been described; and accidental, which is produced by magick, and such means. But the Neeayicks consider them as merely essential; the property of burning and quenching being in fire, and in water.

Sadershee, a common property between two things.

Sunkehya (number), they do not consider as an accident, but make it a distinct substance.

Purbaker Gooroo reckons only nine predicaments, rejecting *Abhow*, privation.

Komarul Bhutt reckons eleven predicaments; the first nine the same as the Neeayicks, to which he adds *Undkhar*, darkness.—The Neeayicks say that darkness is nothing but the absence of light; but these account it a distinct substance, which spreads its own shade over every thing; and they consider the following to be the accidents of darkness; colour, quantity, divisibility, union, separation, distance, proximity. The 11th *Subdh*, (traditions), these consider to be everlasting and universal. The forms of speech they consider as substances, and excepting *Roop* (colour) give them all the other twenty-one accidents.

Purbaker

Purbaker Gooroo says, that *Subdh* is not a substance, but an accident from all eternity.

Bhutt asserts that knowledge is attained by conjecture; whilst Gooroo says that, by means of knowledge, conjecture is formed, like a lamp, which being lighted, makes itself, as well as other objects, visible. Mirar Mifser agrees with the Neeayicks, that knowledge is obtained through the means of *Mun*; but he denies the existence of the two first accidents of *Purmanoo*.

The Neeayicks say, that gold is produced from fire; and the Meymenfucks, that it is from earth. *Kal*, time, according to the Neeayicks, is comprehended by conjecture; but these say that it is discovered by the senses. Of the accidents, these make colour to have been from all eternity; and they consider the five colours as only one accident.

General property, they say, is inherent in the substance. *Beyg*, cause of motion, and *Sunshar*, repulsive quality, they do not admit, but attribute their actions to *Kurrum*, motion.

Bhutt and Mifser use six divisions of *Purmanoo* (perfect knowledge), four of which have been mentioned in Neeay; they reckon seven senses. The seventh is *Tamisindree*, the perception of darkness. They deny positive and negative inference. Gooroo neither admits of false conception. In *Sunshree*, (doubt), and *Beyperjee*, (mistake), they consider two perfect modes of knowledge. The perception of air, which the Neeayicks attribute to conjecture, these ascribe to the touch. The 5th, *Irt-hapute*, is advancing the cause, and requiring the effect. The 6th, *Unpelubdeh*,
the

the ignorance of things. They say that ignorance is the want of knowledge. But Mifser agrees with the Neeayicks, that this want of knowledge proceeds from defect in the senses.

They say that good and evil depend upon actions, which they reckon of two kinds. *Bhutt*, an action which produces good; and *Nicheddeh*, that which produces evil. The first is again of four kinds: 1. *Nit*, a duty, whose continual performance is indispensable, and the omission bad. 2. *Neemith*, an indispensable duty to be performed at a particular season; such as the ceremonies necessary to be performed at eclipses of the sun and moon. 3. *Kamee*, an action which produces the desired effect. 4. *Perayishcht*, expiation of a crime. The first six of the nine sects agree in the necessity of expiating a crime.

The four tribes, following this doctrine, have their respective ceremonies. But the general doctrine of *Meymansa* is comprised in twelve *Adheyas*, containing as follows:

1. Of predicaments and purmanoo.
2. Of actions; and explanations of many dubious points in the Bede.
3. A summary of those great duties, the fruits of which are explained in the Bede; and also of the lesser duties which are dependent on them.
4. On the two uses for which wealth is acquired; for sensual gratification, and for burnt sacrifice.
5. Rules of conduct.
6. The rewards for good, and punishments for bad actions.
7. A particular relation of what is treated summarily in the Bede.
8. Illustration of some points that have been treated summarily.
9. Explanation of the incantation that is made in one of the three names; what other name may be substituted for it; and the ceremonies to be observed.

ed. 10. Some particulars which cannot be treated summarily. 11. Explanation of one good action, which may produce two good effects. 12. Explanation of an action which has but one object.



THE SCIENCE OF BEYDANT.

THIS doctrine was first taught by Byafs the philosopher, one of the nine persons whom the Hindoos say are immortal. The following are their names: 1. Loomus; 2. Makiendie; 3. Byafs; 4. Afhootaman; 5. Bul; 6. Hunwent; 7. Bibeechen; 8. Kirpacharij; 9. Purriffram. Of these nine immortal persons they relate wonderful stories.

The followers of this doctrine agree with Bhutt in the pudaruts, purmans, &c. But although they believe in hell, paradise, and other vicissitudes, yet they say they are only ideal.

They say, that, excepting the Deity, nothing exists; the universe being only an appearance, without any reality, just as a man in a dream sees imaginary objects, and in that state experiences ideal pleasure and pain. So that life is nothing but a dream, there being only one resplendent light, which assumes different appearances.

In this science there are six things: 1. Brimmah; 2. Iffur; 3. Jcewa; 4. Geeyan; 5. Sumbedeh; 6. Birbede.

The first, *Brimmah*, is God, the sole bestower of justice. Omniscience, Omnipresence, and Rest, which they call *Anund*, are the fountain of his essence,

effence. They believe Brimmah to be without beginning and without end; and the other five are from eternity.

To *Geeyan* (knowledge) they ascribe two powers; *Pitchutsuchut*, the external, and *Auwerunsuchut*, the internal power of knowledge.

Sumbedeh is the exercise of the external sense of knowledge.

Birbede, the cessation of *Sumbedeh*. *Geeyan*, when it employs *Pitchutsuchut*, is called *Maia*; and *Abedeeya*, when it acts by the means of *Auwerunsuchut*. The divine effence, upon its union with *Maia*, becomes manifest, and is then called *Issur*; and it is not defiled by this union. When the Deity unites with *Abedeeya*, it is called *Jew* and *Jewatma*. Then it retires behind the veil of secrecy, without suffering any impurity. Some among this sect say, that *Abedeeya* is uncompounded, not making any account of *Jew*; and deny that any one has yet arrived at the state of *Muchut*. Others again, and who are numerous, admit both *Jew* and *Muchut*. It is certain that many virtuous men have arrived at this state, which is throwing off *Ageeyan* by the light of sublime knowledge. *Ageeyan* has three accidents; 1. *Sut*, from whence proceed virtue, knowledge, ease, and such like; 2. *Ruj*, from whence proceed desire, sorrow, joy, and such like; 3. *Tum*, from whence proceed anger, ignorance, indolence, and such like. When *Issur* unites with *Ruj*, it is called *Brahma*, who is the creator. When it unites with *Sut*, it is called *Bishen*, the preserver. When it unites with *Tum*, it is called *Mahadeo*, the destroyer.

The progression of the creation is from these three accidents; and all these incorporeal beings are visible, through the medium of *Ageeyan*.

They

They agree with the Neeayicks in making five elements; but each of these they divide into two kinds: 1. *Sochum*, an invisible particle, and in that state it is called *Apuncheekeert*, when *Tum* is prevalent. 2. *Sithowl*, a visible particle, in which state it is called *Puncheekeert*, and is produced by the prevalence of *Ruj*, and a great prevalence of *Ruj* is called *Akass*. They reckon found an accident of the *Akass*. By an excess of *Ruj*, air is also produced, to which they give two accidents, *Subdh* and *Sooperss*. From *Sut* is produced fire, to which they give three accidents, *Subdh*, *Sooperss*, and *Roop*. From an excess of *Sut* and *Ruj* is produced water, to which they give four accidents; the three last mentioned, and *Russ*. From the excess of *Tum* is produced earth, to which they give five accidents, the four last mentioned, and *Gundh*.

They say that the sense of hearing is produced from the *Akass*; the touch from air; the sight from fire; the taste from water; the smell from earth. And these five senses are occasioned by the power of *Sut*. These five senses they call *Geeyan Indree*. The *Akass* produces *Bak*, speech; air produces *Ban*, the power of the arms; fire *Pad*, the power of the feet; water *Paiey*, the power of voiding the excrement; earth *Opusteh*, the power of urining. And whoever has the full exercise of these functions, they call *Kurram Indree*.

By the excess of *Sut* is produced a subtle essence, called *Untahkurram*, which from its four states has four names: 1. when *Sut* is prevalent, and there is a desire of discriminating and enquiry, it is called *Chit*; 2. when *Ruj* is prevalent, from whence doubt arises, it is called *Mun*; 3. when *Sut* is so prevalent that certainty ensues, it is called *Bloodh*; 4. when *Tum* (pride) is prevalent, and assumes to itself the things that are only

only lent, it is called *Ahenkar*. *Apuncheekeert*, by the prevalence of *Ruj*, produces five winds: 1. *Purran*, the wind in the mouth and nose; 2. *Oudan*, the wind in the belly; 3. *Oupan*, the wind in the posteriors; 4. *Beyan*, the wind in the other parts of the body. *Lingsereer* and *Sowchumsereer*, are general terms for the ten *Inderes*, *Untahkurrun*, and the five airs; making altogether sixteen things. This *Sowchum*, (body), they say, belongs to every animal; but that on account of its subtilty it is not discernible by the senses, and is lost in the state of *Muckut*. After that an animal is produced, whose body is entirely *Lingseereeree*, which they call *Iherenegerbek*. Whatever transmigration happens after this has a spiritual form.

The production of *Ishthowlsirreer* is after the following manner. Each of the five aforefaid kinds of *Sowchum* they divide into two parts; and five of these ten they subdivide again into five others each. Half the *Sowchum Akass*, with four other parts of air, fire, water, and earth, unite together, which produces *Akass Ishthowl*. Half the *Sowchum*, air, with a part of *Akass*, fire, water, and earth, united produce *Badishhtowl*. Half of the *Sowchum* fire, united with a part of *akass*, water, air, and earth, produce the *Ishthowl* fire; the same with water and earth. Some say that the *Ishthowl Akass*, and *Ishthowl* air are produced without any mixture of fire, water, and earth; but agree respecting the rest, excepting that the *Ishthowl* fire, water, and earth, they divide each into two parts; one of which they leave in its original state, and the other half of each they divide into three parts, which are compounded in the manner before described; which mixture produces the *Ishthowl* fire, water, and earth. And from the five *Ishthowl* elements, by the excess of either of the three accidents, *Sut*, *Ruj*, and *Tum*, the fourteen regions and their inhabitants are produced.

They say that a person will be created, who will be acquainted with the *Ishtowlseere*, and he will be called *Berat*.

The dissolution of the universe they describe after the following manner. Earth will be destroyed by water, water by fire, fire by air, air by *Akass*, and the *Akass* dissolve into *Maia*. From this dissolution will consequently arise *Ageeyan*, of which they reckon three degrees; 1. *Dinedan*, the expiration of one day of Brahma; 2. *Parakurt*, the dissolution which will then ensue; 3. *Atentick*, the dissolution of *Ageeyan*, when Omniscience will shine forth. Of the first kind a great deal has happened, and is accomplishing. But *Atentick* will only happen once; it being the dissolution of *Ageeyan* and its accidents.

The doctrines of this sect are comprised in four *Adheyas*. The first contains an account of Brimmah; the second of worship; the third how to obtain *Muckut*; the fourth, the nature of *Muckut*.

The learned Hindoos have divided the *Bede* into three parts; 1. *Kurramkand*, the performance of various duties, and which they call *Poorub Maymensa*; 2. *Geeyankand*, and this they call *Outre Meymansa*, which is more commonly known under the name of *Beydant*; 3. *Opassna*, which they also call *Sunkerkhen Meymansa*. The signification of *Opassna* is, God being conceived under a form, is worshipped. But now this book is very scarce.

They say, that every one is not fit to be instructed in the *Beydant*, neither is every one capable of comprehending it. He who seeks this knowledge, must be able to distinguish what is eternal from what is created, must despise

the world, study with intentness, not be disturbed at not finding the non-existing comprehensions, must disregard joy and sorrow, but daily increase in the contemplation of *Muckut*.



THE SCIENCE OF SANK.

THE first teacher of this doctrine was Kupel, the philosopher.

Some pretend that this sect are atheists; but they only disbelieve in a creator, saying that the universe is from all eternity, and that nothing is annihilated, but only disappears, the effect being absorbed in the cause; as the tortoise draws its legs into its shell.

They believe man to be a free agent, and that he is rewarded or punished according to his good or bad actions.

They say that, when the time of creation arrives, *Sut* is prevalent, and there appears *Mehtet*, which is the first created substance. Every man has a distinct *Mehtet*, and which they also call *Boodh*. This substance comprises eight things. 1. *Dehrem*. 2. *Adherem*. 3. *Geeyan*. 4. *Ageeyan*. 5. *Berag*, comprehending and despising the things of this world. 6. *Aberag*, miscomprehending and esteeming the things of this world. 7. *Iyshruj*, the operations of the soul, by which man comprehends whatever is abstruse. 8. *Abiyshruj*, those operations of the soul which lead to misconception. Of these eight faculties four are invariable, which are produced by the prevalence of *Sut*; and four accidental, produced by the prevalence of *Tum*.

The

The creation of the elements they consider to be of six kinds. 1. *Surglogue*, or the uppermost region, produced by the prevalence of *Sut*. 2. *Meertlogue*, the region inhabited by the human race, produced by the prevalence of *Ruj*. 3. *Patallogue*, beneath the earth, produced by the prevalence of *Tum*. 4. The *Dewtahs*, who are produced by *Assut*, the absence of passions. They have power to change their forms, and assume wonderful shapes, whilst from the transparency of their substances, their natural forms are not visible. There are eight orders of *Dewtahs*. 1. *Brahma*, those who inhabit the region of *Brahma*. 2. *Perajaputty*, the inhabitants of the region of *Perajaput*, a very powerful *Dewtah*. 3. *Indree*, those who inhabit the region of *Indree*. 4. *Petree*, the inhabitants of the region of *Petree*. They whose ancestors for several generations have been virtuous, when they assume paradisaical forms, enter into this region. 5. *Gundherp*, the host of divine choristers. 6. *Jutah*, the inhabitants of the region of *Jutah*, the guardian of the north. 7. *Rackass*, evil *Dewtahs*, who destroy mankind. 8. *Pyacheh*, another race more hurtful than the *Rackass*.

The Elementary Creation continued.

5. *Tirjung*, animals produced by the prevalence of *Ruj*, and who are of five kinds. 1. *Pusk*, domestic quadrupeds. 2. *Moorg*, wild quadrupeds. 3. *Pookh*, birds. 4. *Sirrysirp*, snakes, and all aquates. 5. *Sithaver*, plants. The sixth *Munnook*, mankind, produced by the prevalence of *Ruj*.

Many believe in the above divisions, and say that, at the dissolution, the universe will be absorbed in the elements, and they in *Akenkher*, which absorption they call *Purkeert*.

Pain

Pain is of three kinds. 1. *Adehyatemk*, envy and ill nature. 2. *Adek dewik*, that which is inflicted by the *Dewtahs*. 3. *Adehhowtik*, that which is occasioned by any of the elements.

They say, that if man relies solely upon God, he will become a monarch of the upper regions, and there enjoy all his wishes for the space of one hundred thousand *Monunters*, at the expiration of which he will return to this world; and then again for every good action, will receive a suitable reward in the upper regions. Whosoever gives to a Brahmin sufficient ground for a house to stand upon, will enjoy ten *Kulebs* in paradise before he returns again to the earth. And for bestowing one thousand head of cattle, the reward in paradise will be ten thousand years of bliss, before he returns again to this world. After he has undergone many of these transmutations, he will arrive at *Muckut*, which is the state of sublime knowledge, when transmigration ceases.

The doctrines of this sect are contained in sixty books, which they call *Tanter*.

THE SCIENCE OF PATENJIL.

This doctrine was introduced by the philosopher *Patenjil*. It agrees in every point with *Sank*, excepting that these make God to be the creator; and say that existence and omniscience are the fountain of his essence. These also believe that *Muckut* can only be obtained through the medium of *Jowg*, or a complete victory over the passions, for gaining which they assign various means, some of which I shall here relate, as the information
may

may be serviceable to those who wish to obtain this state. They say, that when *Mehiet* unites with the three accidents, *Tum*, *Ruj*, and *Sut*, five states are produced, which they call the five *Bhoom*, viz. 1. *Chipt*, produced by the prevalence of *Ruj*, when the heart is not fixed to any one point. 2. *Mowdh*, from the prevalence of *Tum*, when the heart is satisfied, notwithstanding it does not obtain its wants. 3. *Beychipt*, from the prevalence of *Sut*, when the heart obtains all its desires, and is a little at rest. 4. *Ey-kagur*, when so much power is obtained, that on whatever object the heart is set, it does not wander. 5. *Nyrodeh*, is the state wherein, from the absence of those three accidents, all desires of the heart cease, and it begins to have some knowledge. *Jowg* is never obtained, excepting in the two last states. In the first state, the mind is possessed by *Adherem*; in the second, by *Ageeyan*; in the third, by *Abyrag* and *Aveyshruj*; in the fourth by *Delrem*, *Geeyan*, *Birag*, *Iyshruij*; and in the fifth all traces of good and bad actions are erased, there being an end of *Beert*, or the inclination to do good or bad. *Beert* is of two kinds. 1. *Kullisht*, the inclination to do bad. 2. *Akullisht*, the inclination to do good. And each of these is again divided into five kinds. 1. *Purmanbeert*, certain knowledge of things from the prevalence of *Sut*. 2. *Beepreyie*, depraved knowledge, from the absence of *Sut* and *Tum*. 3. *Biklup*, doubt concerning the Deity, from the absence of *Sut* and *Tum*. 4. *Nidra*, sleep, when knowledge vanishes, from the absence of *Tum*. 5. *Sumrut*, recollecting what had been forgotten, from the absence of *Sut*. When all these states are at an end, the blessing of *Mackut* is obtained.

The state of *Mackut* is obtained by the twelve following actions. 1. *Iy-surophasna*, continual contemplation of the Deity. Those who practise this say, that by keeping God continually in remembrance, all evil is dispelled,
and

and the nine following enemies to men are dispersed. 1. *Beyodeh*, sickness. 2. *Settyan*, disinclination for good actions. 3. *Sunshee*, doubts of the causes and benefits of the *Joug*. 4. *Purmad*, forgetfulness of indispensable duties. 5. *Alsee*, slothfulness in business. *Owrat*, unlawful desires. 7. *Behrantdurshun*, corrupt knowledge. 8. *Alubdhumkutto*, fickleness. 9. *Anoostiktutto*, a mind not to be satisfied.

The second means of obtaining *Joug* is *Sidha*, or a hearty inclination to perform the *Joug*; and considering it as the means of obtaining our wishes.

The third, *Beyperj*, searching after it with ardent desire.

The fourth, *Somrut*, belief that this work will produce great benefit; and being intent upon the performance of it.

The fifth, *Meytree*, wishing well to all mankind.

The sixth, *Kuma*, being afflicted at the distresses of others, and striving to relieve them.

The seventh, *Moodeh*, taking pleasure in the virtue of others.

The eighth, *Apeeche*, withdrawing from those who injure us, and doing them neither good nor harm, seeing that whosoever injures another, the same will fall upon himself.

The

The ninth, *Samadeh*, making choice of retirement, and thinking only on one object.

The tenth, *Perkeya*, having nothing in the heart but sublime knowledge, and seeking after righteousness.

The eleventh, *Byrag*, having the heart alienated from worldly concerns, and incessantly seeking God.

The twelfth, *Abeehyass*, being so perfect in knowledge and good actions, that they become natural.

The *Jowg* is of two kinds. 1. *Sumpergeyat*, which is when the heart, by confining itself to one contemplation, arrives at perfection by degrees, and conceives an ideal form of the divinity. 2. *Assumpergeyat*, when the imaginary form of the Deity disappears from the mind, and nothing remains but the contemplation of his essence. Again, *Sumpergeyat* is of three kinds. 1. *Goraheghsunmaput*, when the mind is fixed upon the elements. 2. *Gerhensummaput*, when the mind employs only one of the senses. *Girkittersummaput*, when the mind employs only *Atma*. And also *Assumpergeyat* is of two kinds. 1. *Bhooptirtee*, when there remains the power of distinguishing *Perheert*, *Atma*, and the elements from each other. 2. *Opayptirtee*, being only able to distinguish *Atma*; and this is the state of *Muckut*.

The person who has arrived at the state of *Jowg*, possesses these four qualities. 1. Advancing in this perilous road with strong inclination and firmness; and this state is called *Pirtehmkeleek*. 2. *Mudthoomick*, so subduing

subduing the heart by virtuous actions, that, like a mirror it may be free from all impurity, and be able to reflect whatever is in the heart of another, and thus to perceive any thing that from its minuteness is imperceptible to ordinary viewers. 3. *Pirgeeyajowt*, by diligence, aided by good fortune, gaining victory over the senses and the elements, so as to be able to see and hear whatever is far or near; and to have power to create and to destroy.

They say, that the *Jowg Sumpergeyat* is compounded of eight things.

1. *Jum*. 2. *Neem*. 3. *Assun*. 4. *Purranian*. 5. *Perteeyakar*. 6. *Dohama*. 7. *Delyan*. 8. *Summedeh*.

Jum is of five kinds. 1. *Ahensa*, not to kill or molest any animal; whereby enemies become friends. 2. *Suttee*, to speak nothing but truth; by which means he will obtain his wishes. 3. *Asteeyee*, not to accept of more wealth than what is allowed by law; by which means he will have under his command the keys of the treasures of the world. 4. *Birhamchiry*, not to have any connexion with women, by which means his breath will be so efficacious, that it will light up the lamp of knowledge in the hearts of the ignorant. 5. *Appergerreh*, not holding any worldly possessions, but considering them as the cause of every kind of unhappiness. From this action, past and to come will be revealed unto him.

Neem is also of five kinds. 1. *Soweh*, avoiding all connexion with mankind. By this means the essence *Mun* will become pure, and good desires be the fruit thereof. 2. *Suntowk*, giving up all improper desires, from having no pleasure in them. This action will produce such a happy disposition, that he will not have any relish for worldly pleasures. 3. *Tup*,
2
reconciling

reconciling the mind and body to cold, heat, hunger, thirst, and silence. From this conduct, distant and hidden things will be revealed to him; he will see behind him, and assume any shape he pleases. 4. *Sewadehyney*, reading the divine books, remembering the divine attributes, and those actions which lead to *Muckut*. If he cannot read, he must always have upon his tongue the word *Unkar*. For these actions, the *Dewtahs*, and other celestial spirits, will associate with him, and give him their assistance. 5. *Issurpurrendhan*, making all his endeavours tend to the satisfaction of God. From doing thus, he will derive variety of knowledge.

Assun, fitting, of which there are eighty-four ways, thirteen of which are esteemed particularly holy, and each has a distinct name. Whosoever practises them, suffers little from cold, heat, hunger, or thirst. They have also for the purposes of the world, thirteen different modes. The author of this work has seen many who practise the austerities of *Assun*, and has been astonished how they could make their muscles, nerves, and bones, so obedient to their command.

Purraniyan, managing the breath; and this is after three ways. 1. *Pooruck*, stopping the left nostril with the right thumb, and inspiring through the right nostril. 2. *Koombuch*, inspiring for a considerable time, and then shutting both nostrils with the thumb and little finger of the right hand. Some of this sect can hold their breath for an incredible length of time. 3. *Reechek*, letting out the breath gently, by removing the thumb from the right, and the little finger from the left nostril; that is, they inspire through the right nostril, and respire through the left. When these three actions are done, one *Purraniyan* is completed. According to some, the breath that comes out of the nostrils does not go above sixteen fingers

distance, and others say only twelve. From the performance of these actions, *Mun* obtains rest, and sublime knowledge commences. But these exercises cannot be performed without the instruction of one who is experienced in them. He who performs these exercises must abstain from flesh, spices, acid, and salt, and must content himself with a little milk and rice. He must not cohabit with women, for that would occasion melancholy madness.

Pirteeyehar, the five senses, regaining the exercise of their respective faculties. When *Mun* is at rest, the senses are locked up, and all things involuntarily become revealed to it.

Deherna, the heart desiring solely one object.

Dehyan, not suffering the heart to wander from that object, nor allowing any thing else to enter the heart.

Summadeh, knowledge and reflection being at an end. At this period *Sumpergeeyat* ceases, and *Assumpergeeyat* commences; so that knowledge and *Jowg* are completed.

They say, that *Jum* and *Neem* are like the seed when sown in the earth; *Assun* and *Purranian*, when it sprouts above the earth; *Purteeyakar* resembles the flower; and that *Deherna*, *Dehyan*, and *Summadeh*, are the fruit. These three are collectively called *Sunjum*. In this state the person performs wonderful actions, to the astonishment of the beholders. This miraculous power is called *Iyissoorej*, and is of eight kinds. 1. *Unima*, making himself so small that he can pass through the eye of a needle.

2. *Meheema*, making himself so tall as to be able to reach his arm to the moon. 3. *Lughema*, making himself so light as to mount by a sun-beam into the upper regions. 4. *Gurrema*, making himself as heavy as he pleases. In some books this is called *Purraput*, signifying that he can unite himself with any thing he pleases. 5. *Purrahamee*, sinking into one part of the earth, and coming out of another, like a diver in water. 6. *Eysitto*, creating and destroying. 7. *Bistoo*, making the elements, and every thing dependent on them, obedient to his command. 8. *Kammebyayectoo*, accomplishing whatever he desires.

This relation will not gain credit with men who admit nothing but ordinary appearances; but they who acknowledge the infinite power of God, will not refuse it belief.

The doctrine of *Patenjil* is comprised in one *Adehya*, containing four *Churrens*, viz. 1. Particular relation of the *Jowg*. 2. Causes thereof. 3. The different kinds of *Jysirrej*. 4. Of *Muckut*.

THE SCIENCE OF JINE.

The first teacher of this doctrine was the philosopher *Jun*, whom they also call *Arun* and *Arehout*.

They have the same idea of the Deity as the professors of *Meymansa* and *Sankh*. They say, that man is a free agent; and believe that there are future rewards and punishments. They make the *Surglogue* to consist of twenty-six divisions, in the uppermost of which dwells God's elect, whose

whose bodies are formed of the indivisible particles. They say, that the elements are one substance. The component parts of the universe they believe to have existed from all eternity, but that the form is new. Some of this sect maintain, that all created beings are from God; others attribute them to time; others to *Poorutheert*, or the fruit of good works; and others to *Subhow*, or a special cause. They do not believe that the whole universe will suffer dissolution; but that of every thing some part will be left, from whence creation will be renovated.

They use only two predicaments, viz. 1. *Poorutch*, that knowledge which is derived through the five external senses, *Mun* and *Atma*. 2. *Purrookuss*, that which does not depend upon the senses. Of these they make many subdivisions; however, I shall only mention a few that are most material.

They say there is a subtle essence in which knowledge resides and illuminates the body, in the same manner as a lamp enlightens a house. And this knowledge has the power of doing good and evil. This power is of two kinds, 1. *Atma*; and, 2. *Jew Atma*. The first belongs solely to the Deity, to whom they ascribe four attributes. 1. *Anuntgeyan*, analytic knowledge. 2. *Anuntdirsun*, synthetic knowledge. 3. *Anuntbeerij*, omnipotence. 4. *Anuntsook*, total rest.

They do not believe in the *Owtars*, or incarnations of the Deity, but think that men, from their virtuous conduct, become omniscient, and that whatever they say on the subject of religion or legislation should be considered as the word of God: such an enlightened person they call *Sahapirmeyssir*, of whom they reckon twenty-four. The first was named *Adnauth*,

nauth, and the last will be called *Mahavede*, and to each they add the appellative *Jun*. Of these they relate wonderful stories. The Supreme Being they call *Nirgoonpirmesir*.

The conjunction of ten things produces life, and the absence of any one of them occasions death. The general name for these ten things is *Peran*. They are the five senses; *Mun*, speech, assumption of a body, breathing, and existing for a space of time. They reckon four kinds of animals, 1. *Dewtah*. 2. *Munnooh*. 3. *Narkee*. 4. *Tirjinj*. The first, or *Dewtah*, are luminous substances, which, by the will of God, are produced without generation. Their bodies have neither flesh nor bones, and their breath is perfume. They suffer not sickness, nor the infirmities of age. They obtain whatever they desire; can assume a thousand different forms; and walk without touching the earth. These *Dewtahs* are also of four kinds, and inhabit the upper regions.

They make the universe to be composed of three regions. 1. *Mun-hoologue*, the face of the earth, inhabited by the human race. They say, that the surface of the earth is one *Raj* in length, and the same in breadth; of which four millions five hundred thousand jowjuns are inhabited. 2. *Petallogue*, under the earth, and which is seven *Raj* in length, and the like in breadth, wanting nine hundred jowjuns. 3. *Surglogue*, the upper region, which is somewhat less than seven *Raj* in breadth and length. This region is Paradise, where men, after having assumed paradisaical forms, enjoy happiness. This state they call *Wymanick*. A *Raj* is such a distance, that if an iron ball, weighing $3\frac{1}{2}$ Akberce seers, were to be let fall, it would be in its descent six months six days and twelve *Ghurries*.

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They say, that at the distance of forty-eight cofs above the uppermost region is a place resembling crystal, in length and breadth four millions five hundred thousand jowjuns, and in height eight jowjuns; and $3\frac{1}{2}$ cofs above this, is the holy habitation of *Muchut*, where men assume luminous forms, and are absorbed in the Deity.

The life of a *Dewtah* is never more than one *Pullowpun*, nor less than three *Sagur*. They have all the power of assuming different shapes. The *Dewtahs* require food, but do not receive nourishment through the mouth. Those who are arrived at the age of ten thousand years, require nourishment every other day, and breathe once, during a time that a man in health would breathe forty-nine times. And as their age advances above ten thousand years, in such proportion of time can they abstain from food, and retain their breath. All the *Dewtahs* that inhabit the first and second stages of the upper region have sensual commerce, but the females do not conceive. Those in the higher regions have more refined pleasures. They say that men, in reward for their good actions, become *Dewtahs*.

The second class of animals is *Munnoohh*, who are of two species. 1, *Sunnya*, those who have the faculty of *Mun*, or are rational. 2, *Assunnya*, irrational, being animalcule produced in the flesh, blood, and saliva of men, and whose time of existence does not exceed two hours. *Sunnya* is again of two species. 1, Those who inhabit this earth, and receive future rewards and punishments in paradise and hell, in return for their good and evil actions. 2, Those who will be rewarded merely on account of their charitableness, in the manner hereafter described.

In this earth, there are fifteen grand divisions. From its creation to its dissolution

diffolution comprises twelve *Chucherwerts*, or universal monarchs, with nine *Bassdeos*, and nine *Buldeos*. The dominions of a *Chucherwert* consist of thirty-two thousand kingdoms, with sway over thirty-two monarchs. He has also eight millions four hundred thousand elephants, and the like number of cavalry and chariots, together with four thousand viziers, ninety-two millions of infantry, eight millions four hundred thousand philosophers, three hundred thousand cowrburdars, five hundred thousand torch bearers, thirty millions of musicians, sixty-four thousand wives, one hundred and twenty-eight thousand handmaids, besides possessing sixteen thousand mines of precious stones, nineteen thousand gold mines, and one hundred and twenty thousand mines of other metals; and within his empire are sixteen thousand nations of *Mileetch*, and sixteen capital cities; and, to complete the account, three hundred and sixty millions of cooks, three hundred and sixty of whom are for his own particular use. And besides these they give many other distinctions. In the present cycle, the first *Chucherwert* was Rajah Bhirt, son of Adnaut, some of whose family, in reward for their virtuous conduct, are now enjoying paradise. The nine others, named *Bassdeo*, are only half *Chucherwerts*, and will go into hell; and of this number they account *Kishen*. The nine called *Buldeo*, will possess only a fourth of a *Chucherwert*. The whole will be subdued by a person named *Teertechnir*, who will be spoken of particularly presently.

Besides the earth inhabited by mankind, there is another very extensive country, the people of which clothe themselves with the leaves of trees, and feed upon wild fruits and the earth, which is there very sweet. They are handsome and well behaved. Their stature is from one to three cöse. Every male and female beget a son and a daughter, and then die. When
this

this son and daughter arrive at years of maturity, they become man and wife. Their lives sometimes extend to three *Polloupum*. Whosoever has not led a perfect virtuous life in this world, but has bestowed charity, will receive the reward thereof in the territory now described.

The third species of animals, *Narkee*, like the *Dewtahs*, can assume different shapes, and resemble them in several other respects; but their forms are always hideous; they are inhabitants of the fix infernal regions, where they torment one another.

The fourth kind of animals, or *Terjenj*, are of three species, viz. aquatic, terrestrial, and aerial. The first are again of five species, 1, *Soosmar*, those aquatic animals that resemble men, elephants, horses, &c. 2, Every kind of fish. 3, Tortoises. 4, *Kerrah*, which are animals resembling rope of different lengths. They fasten about the legs of elephants and other animals, and prevent their getting out of the water. 5, Aliigators. The second division, or terrestrial, are of three species; viz. quadrupeds; whatever creep upon their bellies, as snakes; and those that go sometimes on two legs, as the *Mongoose*. The third division, or aerials, are of four species; 1, Domestic, and that have feathers, as pigeons. 2, Those whose wings are of skin, as bats. The 4th and 5th, who are various, fly in the regions of *Dewtahs*, and surprising stories are told of them.

They explain a *Polloupum* in the following manner. Take hairs of a *Chugul* infant (which is 4096 times thicker than the hair of an infant of Dehly,) split them into indivisible particles, and fill with these a well that measures four cofs in width, breadth, and depth. At the expiration of
every

every hundred years, take out one of these particles, and when the well is emptied, one *Pollowpum* will be completed.

100,000	-	-	-	} make one	{	Luksh, vulgarly lack.
10 Lacks,	-	-	-			Kote, vulgarly krore.
100 Krore,	-	-	-			Arib.
10 Arib,	-	-	-			Khurb.
10 Khurb,	-	-	-			Beykhurb.
10 Beykhurb,	-	-	-			Mahaferooj, or Puddum.
10 Puddum,	-	-	-			Sunkh.
10 Sunkh,	-	-	-			Summooder.

According to this sect, *Muchut* cannot be obtained without an union of knowledge and good works, which they exemplify by the following apologue. "Fire fell upon a house in which dwelt a blind man and a cripple, neither of whom could escape without the help of the other; therefore the blind man took the cripple upon his back, to avail himself of his eyes, and in return gave the cripple the use of his legs. Thus, by mutual assistance, they both got out in safety." But these may be obtained by attending to the instructions of the holy, because through their favour knowledge is gained, which is the source of *Byrag*, whereby man becomes attached to a life of austerity. *Byrag* is of twelve kinds. One in this state must observe the following rules: Only to eat at appointed times. Formerly they would live nine months, or a year, without eating any thing solid, but now they cannot exceed six months. To eat sparingly. Never to ask food at more than five places; and, when that is obtained, to rest satisfied till next day. To abstain from eating milk, curds, ghee, sesamé oil, and sweetmeats. In order to reduce the body, to cover himself with

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sand in the heat of the sun. During the winter to go naked. Drawing up the arms and legs, and sitting on the posteriors. These things must be practised for a long time to produce the desired effect; but there are many who have not power to submit to such austerities.

But, by an observance of the following rules, a man may soon obtain the object of his wishes. To pay implicit obedience to his *Peer*. To act as a servant unto those who inflict austerities upon themselves. To study with attention the great books. Frequently to recline his head upon his breast, for not less than two hours continuance. Some of the ancients would keep the head reclined upon the breast for an incredible length of time. The way is, to stretch the arms down both sides, and keep the body free from motion. They have forty-five great books, twelve of which they call *Ung*, and which they say are divine, viz. 1, *Achar Ung*. 2, *Soorkirta Ung*. 3, *Sutehr Ung*. 4, *Sumwaya Ung*. 5, *Bhegwutty Ung*. 6, *Matadehremhahta Ung*. 7, *Oupasuchdesha Ung*. 8, *Autgud-dehdesha Ung*. 9, *Anutturrowdaway Ung*. 10, *Purrismubbeakurren Ung*. 11, *Beepakseth Ung*. 12, *Hadurutty Ung*. There are twelve other books, which they call *Owpa Ung*; four others named *Moolsooter*; six others entitled *Jeedgurrunth*; ten others styled *Pyena*; and another which they call *Tundysector*.

To a proficient in this doctrine they give the title of *Jetty*. A novice is called *Sikh*. One who has practised the austerities for six months is called *Gunnies Sikh*. *Purwirtelk* is the same as *Gunnies Sikh*, excepting that this is held in higher esteem by his *Peer*. *Sithowr* assists the last, by punishing the refractory, and aiding the helpless. He is also called *Rut-nadehk* and *Punniass*. *Acharij* is a person who, for the sake of God, explains

explains with cheerfulness any difficulty that may occur to the noviciates. *Owpadehaiy* instructs the students in the signification of any difficult words that occur in the divine books, and in other requisites; his office nearly resembling the *Acharij*. All these now mentioned preserve nothing but a few clothes, which will be particularized hereafter. *Gundhir* is one who, by great application, arrives at a high degree of knowledge. He keeps more clothes and books than are necessary for himself, that he may be able to supply students who stand in need of them. He is the representative of the *Jun*; but the *Jun* is far more excellent than he, being possessed of universal knowledge; and he is also called *Teertehtnker*. The following is his description: His face is beautiful; his mind superlatively virtuous; and his breath a delightful perfume. His discourse is replete with wisdom. His flesh and blood are white. No one ever sees him eat nor exonerate. He has no bodily infirmity. His hair and nails never grow long. Wherever he resides no noxious animals approach. Neither is there war, drought, pestilence, or famine. And every one of the twenty-four that are to appear will have these qualities.

A *Jetty* never goes within the hearing of a female voice. He neither eats flesh, fruits, nor sweetmeats; nor dresses any food; drinks nothing but warm water; and never eats nor drinks in the night. He never lights a lamp or any fire in his house. If any thing falls from his hand, he never takes it up again. He only washes such parts of his body as happen to be foul. He never suffers himself to joke, or commit any mean or idle action. He never uses more than the following clothes in summer, a sheet, a blanket, and a square piece of cloth of $1\frac{1}{2}$ cubits, which he makes into four folds, and when he speaks, applies to his mouth, that no insect may enter it. In the winter he has an additional sheet. He has also a
Dehrimdigh,

Dehrimuligh, which is a broom made of woollen threads, or woollen cloth, fixed in a wooden handle. With this he softly sweeps the ground before he sits down, for fear of killing any insect.

Those of this sect, who engage in the affairs of the world, are called *Serawuck*. They observe the following rules. Never to injure the innocent. Not to tell untruths on the following occasions, as they consider them as great sins. 1, In bearing witness. 2, In breach of trust. 3, In praise, 4, Or dispraise of a virgin. 5, Concerning an ox. Not to soil their hands with dishonesty of any kind. Not to covet another man's wife. To keep only as much wealth as is necessary for the purposes of life, and to bestow the rest in charity. When on a journey, to travel daily only stated distances. To calculate the necessary wants of each day, and live accordingly. Not to go where a woman has been burnt with her husband, nor to a place where a malefactor has suffered death. To set apart two *Ghurries* of every day for devotion. To sleep only during the appointed time. To abstain from food and drink, day and night, on the 8th, 14th, 15th and 28th days of the moon, and the next morning to feed the poor before breaking the fast. Every night before he goes to sleep, to examine himself upon the above eleven points. The following is their description of a virtuous man. He is one that constantly attends to the reading of the divine books; bestows charity; makes it a rule to praise the virtuous; never speaks ill of any one; and is particularly respectful in his conversation concerning princes. He marries one who is his equal. He is ever afraid of doing evil. Wherever he dwells he conforms to the laws of the land. He chooses a habitation that is neither very public, nor totally secluded from society. His house hath not more than two or three doors and windows. He settles in a good neighbourhood, and associates with the virtuous.

tuous. He is dutiful to his father and mother. He flies from that city or is invaded by foreign troops. He regulates his expences by his income; and dresses suitable to his rank in life. He studies the divine books, and follows their precepts implicitly. He never eats but at stated meals. He is not covetous of riches. He is affable and charitable to a guest, a *Jetty*, and those who are sick. He is not vain of his person, nor of his words. He is desirous of being instructed in every profession. He travels not at improper times, nor in a country where he cannot exercise his religion. He never engages in a war, without knowing whether he is going against his friends or his enemies. He partakes in the misfortunes of his relations. He has a grateful sense of favours conferred on him. His deportment is pleasing to every one. He is diffident in his manner, courteous to all, and upright in every transaction of his life. He exerts himself in the affairs of others; and keeps sensual gratifications under the command of reason.

There are, however, some general prohibitions, which are observed both by the *Jetty* and the *Serawuch*. To abstain from flesh, spirituous liquors, honey, butter, opium, snow, ice, and hail; every thing that grows beneath the earth; all fruits whose names are unknown; and whatever fruits contain small seeds; and from eating at night.

The doctrine of *Jine* is also of two kinds, *Seweetambir* and *Digneer*. The author of the *Ayeen Akbery*, having been intimately acquainted with the learned of the *Seweetambir*, has been able to relate their tenets in an ample manner. The second, or *Digneer*, go quite naked. They maintain, that women cannot arrive at the state of *Muchut*. They say, that whosoever obtains the blessing of *Muchut* in this world, ceases to require food

food from that time. They, however, agree with the *Sewetambir* in many points; but as the author had no intimacy with any of this class, so he has not been able to write any farther account of them.

From the most ancient times, down to the present, the learning and wisdom of Hindostan has been confined to the *Brahmins* and the followers of *Jine*; but, ignorant of each others merits, they have a mutual averfion. *Kishen*, whom the *Brahmins* worship as God, these consider as an infernal slave. The *Brahmins* carry their averfion fo far as to fay, that it is better to encounter a mad elephant, or a furious lion, than to meet a man of this perfuafion.

The defire of eftablifhing truth has induced his majesty to illumine the world with univerfal peace and unanimity; whereby the darknefs of error being now in fome degree difpelled, men of different perfuafion quit the narrow paths of prejudice, and affociate together.

THE DOCTRINE OF BOODH.

BOODH, who first taught this religion, has various names, and amongst them *Shakmun* and *Shakmuni*. His followers believe, that by means of his good actions he gained perfect knowledge: and at length arrived at the state of *Muchut*. His father was Rajah Siddown, prince of Bahar, and his mother, named Maia, was delivered of him through her navel. At his birth there shone forth a wonderful light; the earth trembled; and the water of the Ganges rose and fell in a most astonishing manner. The very hour he was born he walked seven steps, and discoursed with an eloquence

eloquence that ravished the hearts of his hearers. The astrologers foretold, that after twenty years and seven days, he would become a monarch; but that, despising the world, he would prefer retirement, and introduce a new religion. In the manner, and precisely at the time predicted by the astrologers, it came to pass that he turned his mind from the affairs of the world, and made choice of a life of retirement. He visited Benaris, Rajgird, and several other fine temples. He then travelled to Cashmeer, where he made many profelytes; and he also gained for his followers people of Hind, the seaports, Tibbet and Khatai. From his birth to this time, which is the 40th year of his majesty's reign, is a period of 2962 years. They say that he had the gift of prophecy; and could change the course of nature. He died at the age of one hundred and twenty years. The learned among the Persians and Arabians call the priests of this religion *Bukshee*, and in Tibbet they are styled *Lama*. For a long time past there have not been any traces of them, excepting in Peigu, Dehnafiry, and Tibbet.

The third time that the author followed the imperial stirrup to the delightful territory of Cashmeer, he met with some old men of this religion; but he never saw any of their learned; nor did he discover any thing like what is described by *Hafez Abroo* and *Benagutty*.

The Brahmins call *Boodh* the ninth Owtar; but assert that the religion which is ascribed to him, is false, and fabricated by some other person.

The following is all that is known of this religion. They believe that God has never been defiled by incarnation; and, like the professors of *Sankh*, *Meymansa*, and *Jine*, do not consider him to be the creator of the universe. They say that it has neither beginning nor end; but that it

vanishes, and then appears again in its original form; and thus time after time.

The priests of this religion shave their heads, and wear dresses of leather and red cloth; they use frequent ablutions; will not refuse any kind of food that is offered them; and whatever dies of itself they consider to be killed by God, and therefore eat it. They have no commerce with women. They will not kill any animal; neither root up nor cut any plant, because they think it has life. They hold six things to be highly meritorious; 1, Subduing anger; 2, Improvement of the understanding; 3, Bestowing money in charity; 4, The study of theology; 5, Boldness in asserting their own rights; 6, Continual contemplation of the Deity. They reckon three things to be the means of good; 1, Knowledge. 2, Disinterestedness. 3, Being pleased at the success of others. They say that good and evil proceed from eleven things, viz. the five senses, and their faculties, and *Mun*.

They use four predicaments in argument, which are collectively called *Arsutter*.

The first Predicament,

Dookh, and which is of five kinds; 1, *Geeyan*, worldly knowledge; 2, *Weedineh*, receiving reward or punishment; 3, *Sunkeyna*, the names and properties of things; 4, *Sunka*, the conjunction of *Dehrem* and *Adherem*; 5, *Roop*.

The second Predicament,

Is *Summeddeo*, the causes of desire and anger. By means of this power a man says, "*I am, and this is mine.*"

The

The third Predicament,

Marih, to be accustomed to believe that the universe is continually disappearing and reappearing.

The fourth Predicament,

Nerode, the state of rest which *Mun* enjoys when it is going to enter into *Muckut*. The following negative and positive duties are indispensable towards obtaining this state. Bestowing charity. Abstaining from evil, which is killing, molesting, stealing, uncleanness, lying, speaking ill to the good, seeking what is unprofitable, bad inclinations; and associating with those of a different religion. The following are also indispensable duties. Respect for his *Peer* and teacher; venerating the idols; neither to be elated by praise, nor depressed by reproach; to sit in a particular manner; to frequent the temples, which they call *Chietee*; to place no more than a proper value on the things of the world; and to strive to obtain *Jowg*, in the manner described in *Patenjil*; to have implicit belief in the words of his *Peer*; to waste the mind and body by suffering austerities; not to suffer the heart to dwell upon any subject but the contemplation of the Deity; to improve in knowledge; and perform those exercises by which *Muckut* is obtained.

They say, that knowledge has two causes; 1, Whatever is obtained by means of the senses; 2, Whatever is gained by proofs.

This sect are of four tribes; 1, *Webhahelk*, who admit the existence of knowledge and things; 2, *Sootranith*, who consider all things to be only the imagination of the senses; 3, *Jookaja*, who believe that nothing exists

but knowledge; things being only the various forms thereof; 4, *Medheemuck*, who call knowledge and things *Sun*, or a cypher; and they never argue upon their existence or non-existence.

The followers of the doctrine of *Boodh* have many books on every science, but they value most natural philosophy, ethics, and theology.

N A S T I C K.

Charbag, an ignorant Brahmin, was the inventor of this doctrine. The Brahmins call this sect *Nastick*.

They say that nothing exists but the elements; and that all knowledge is obtained through the senses. They do not believe in a God. They say that paradise is, man being in that state which is most pleasing to him, and totally independent of every one; and that hell is, being subject to the command of another.

They say that all men desire only four things; 1, riches; 2, women; 3, a good name; 4, good actions. They admit only of such sciences as are serviceable in this life, and prefer before all others the equitable administration of good laws.

This doctrine resembles that of the Greek sophists. They have written many books in reproach of others; but which serve as monuments of their own ignorance.

THE EIGHTEEN BIDDYA, OR SCIENCES.

HAVING given a fummary account of the nine tribes, I shall proceed in the same manner to treat of what is admitted by the Brahmins, and others of the six first-mentioned tribes. They say that whosoever is completely versed in these eighteen *Biddya*, has reached the perfection of knowledge.

The four first *Biddyas* are, 1, *Rig Bede*; 2, *Jejir Bede*; 3, *Sam Bede*; 4, *Atherbun Bede*. These they consider to be divine books. Something has been said of them already. Each of these books contains four things; 1, *Bidh*, whatever is to be done; 2, *Art-hwed*, the praise and reward thereof; 3, *Munter*, the incantations and implorations which are profitable on every occasion; 4, *Mamedehee*, explanation of great and indispensable duties. Each of these again have three objects; 1, *Kurrun*, the approved actions of the visible world. 2, *Owpasna*, faith in God. 3, *Gee-yan*, the knowledge of God.

THE FIFTH BIDDYA, OR POORAN.

There are eighteen large books to which they apply this title; and which contain explanations of the *Bedes* under the five following heads; 1, The creation of the universe; 2, The dissolution thereof; 3, The several relations of the different parts of the universe; 4, The nature of the fourteen *Mowmunters*. These are fourteen holy spirits who, during the whole age of Brahma, will appear successively, and govern the world. The length of the life of each will be seven times four Jowgs. A complete revolution of the four Jowgs is four million three hundred and twenty thousand years. And in like manner there will be fourteen

Indres,

Indres, their companions. They say that during the life of Brahma, fourteen *Dewtahs* will reign over the upper regions successively. The relation of their exploits, in return for which this high dignity is conferred on them, and the history of the renowned monarchs of the earth, are contained in these *Poorans*.

TITLES OF THE POORANS.

Sutsee; *Maikundee*; *Bhowkee*; *Bhagwut*; *Birlimtiyuret*; *Berhamwud*; *Birhum*; *Ba-iy*; *Bamun*; *Bishen*; *Barah*; *Agun*; *Nardeenee*; *Puddum*; *Ling*; *Gowrum*; *Sogund*; and *Kunrer*; all produced by the enlightened wisdom of the philosopher *Byass*.

Owppooran are eighteen commentaries on the *Poorans*. Some give them the following names, *Sunthomar*, originally called *Soor*, from the person who composed it. *Owppooran* signifies what is not in the *Pooran*, therefore each commentary is called after its respective *Pooran*; *Narsing*; *Shewdherem*; *Deorwass*; *Kupeel*; *Manies* (called also *Bhirmakand*); *Kalee* and *Kalka*; *Maheysir Nard*; *Shamneb*; *Adtee*; *Peraseree*; *Bhagwut*; and *Gowrum*.

THE SIXTH BIDDYA.

Dehrem Shaster, is the doctrine of virtuous actions. This is extracted from the *Bedes*, and there is a commentary upon it. The *Dehrem Shaster*, which is also called *Simrut*, consists of sixteen parts. There are three principal matters in three books; 1, The respective religious worship of the four tribes; 2, The art of medicine; 3, The remedies for sins.

The eighteen *Simrut*; 1, *Mun*; 2, *Jahun*; 3, *Wulkee*; 4, *Uttre*; 5, *Unkera*;

Unkera ; 6, *Ooshna* ; 7, *Gotum* ; 8, *Purrashir* ; 9, *Sunhlukkut* ; 10, *Bishen* ; 11, *Hureeynt* ; 12, *Beishesht* ; 13, *Jum* ; 14, *Kulp* ; 15, *Abestump* ; 16, *Katbayin* ; 17, *Birhisput* ; 18, *Byass* ; and some add *Dutch*.

Names of the eighteen *Owpsimrut*, or commentaries on the *Simrut* : 1, *Unkera* ; 2, *Jabal* ; 3, *Machukt* ; 4, *Sugund* ; 5, *Lookaksh* ; 6, *Kushup* ; 7, *Byass* ; 8, *Sunthomar* ; 9, *Shuttez* ; 10, *Zunk* ; 11, *Weeahher* ; 12, *Katyayin* ; 13, *Zathernee* ; 14, *Kuppunjit* ; 15, *Boodyayen* ; 16, *Kenad* ; 17, *Bishwametre* ; 18, *Summent*.

THE SEVENTH BIDDYA.

Shiksha, the places of the letters, whether *Gutturals*, *Labials*, &c.

THE EIGHTH BIDDYA.

Kulp is a book containing explanations of the ten ceremonies required to be performed from the day of marriage, till his son puts on the cord. They are treated in the following order : 1, The ceremony of marriage. 2, Cohabiting with the wife. 3, From the commencement of pregnancy to the fifth month. 4, From the 6th to the 8th month. 5, At the time of birth. 6, Giving the name. 7, Exposing the child to the sun. 8, Weaning him. 9, Shaving his head. 10, Giving him the cord. Each of these requires particular prayers and ceremonies.

THE NINTH BIDDYA.

Veakern, comprises grammar, syntax, and etymology. It also treats of the composition of letters. They reckon fifty letters, which are divided into three kinds ; 1, the fourteen *Sur* (vowel), letters that have distinct sounds of themselves, and which are also used to accent other letters ;

2, thirty.

2, thirty-three letters called *Punchun* (consonants), which cannot be founded alone; 3, five others called *Unusewa*, *Bissergeh*, *Jubhamool*, *Gujkumbhakirt*, and *Ardehbund*. The first is like the Persian ك; the second is like گ; the third is between the letters o and ح and is always a final. The fourth is a mute nearly like o and is always a medial; the fifth is somewhat like a nafal و.

The Hindoos reckon the following parts for the utterance of letters, the breast, the root of the tongue, the teeth, the nose, the palate, the lips, and the crown of the head.

THE TENTH BIDDYA.

Neerhut, the contents of the Bedes.

THE ELEVENTH BIDDYA.

Jowtich, astronomy and astrology.

THE TWELFTH BIDDYA.

Ch-hund, of the different kinds of verse. The first six *Biddyas* are called *Ung*, which signifies whatever is necessary to be known for comprehending the *Bedes*.

THE THIRTEENTH BIDDYA.

Meymansa, of the three sects of which something has been said.

THE FOURTEENTH BIDDYA.

Nee-aiy, which has been treated summarily among the sciences. Many believe that the knowledge of these fourteen *Biddyas* are sufficient for obtaining *Muckut*. But some add the following.

THE FIFTEENTH BIDDYA.

Iyrbede, the art of preserving health; and what remedies to apply to different diseases. This is taken from the *Rig*, or first Bede.

THE SIXTEENTH BIDDYA.

Dehmerbede, the art of managing the bow and arrow, and other arms. This is taken from the *Jejir*, or second Bede.

THE SEVENTEENTH BIDDYA.

Gandhril, the art of music, comprising composition, singing, and playing. This is taken from the *Sam*, or third Bede.

THE EIGHTEENTH BIDDYA.

Art-h-shaster, how to acquire wealth, and the manner of employing it to advantage. This is taken from the *Atherbun*, or fourth Bede. These last five Biddyas are collectively called *Owrbede*.

OTHER ARTS.

In the extensive empire of Hindostan there are so many arts that they cannot be described. Something, however, shall be said of them, which may prove an acceptable present to the curious enquirer, and perhaps excite his further curiosity.

KURREMBEYPAK.

This is a surprising art, in which all the ~~fix~~ sects perfectly agree. By it can be discovered whatever was done by men in their former state of existence, and it prescribes a particular expiation for each crime. This art is of four kinds.

THE

THE FIRST KIND shows in what manner a man has conducted himself in his former state of existence.

A *Kehteree* who lives virtuously, when he is born again, transmigrates into a *Brahmin*. A *Byess*, who forfeits his life for the sake of a *Brahmin*, transmigrates into a *Kehteree*. A *Sooder*, who lends money without interest, and never distresses his creditor for payment, will be a *Byess*. A *Mileetch* who serves a *Brahmin*, and eats of his food till the time of his death, will become a *Sooder*. A *Brahmin* who acts the part of a *Kehteree* will become a *Kehteree*. A *Kehteree*, who descends to the offices of a *Byess*, will become a *Byess*; and thus a *Byess* a *Sooder*, and a *Sooder* a *Mileetch*. Also, whosoever accepts of the donation called *Kishnej*, or accepts in alms the bed which a person died upon, or a *Buffaloe*, or whatever is bestowed in the temple of *Kurkhet*, will, in the next life, from being a man, become a woman. And any woman, or *Mileetch*, who sees the image of *Narayin*, in the temple of *Bidreenarayin*, and performs certain incantations, in the next birth, the woman will become a man, and the *Mileetch* a *Brahmin*. This temple is in the northern mountains, a great way beyond *Hirdewar*.

THE SECOND KIND. The different diseases of the human body, which are punishments for crimes committed in a former state; and the various ceremonies for procuring health.

Physicians say, that sickness originates in the animal constitution; but those that are skilled in the art we are now treating of, maintain it to be a punishment for crimes committed in a former state. The Hindoo philosophers divide bodily diseases into three kinds; 1, Those that can be cured

cured by medicines; 2, Those to be removed by certain ceremonies; 3, And those that require the application of both methods. In order to discover each, they describe three kinds of crimes, viz. what were done whilst awake intentionally or unintentionally; and what were committed during sleep. They have volumes upon this art which they consult, and consider physicians as useless.

The *Headache* is a punishment for having in a former state spoken irreverently to father or mother. *Cure*: Let him make of two tolahs of gold the images of *Kushup* and *Adit*, and considering them to be the representations of the father and mother of the *Devtahs*, give them to the needy.

Madness is a punishment for disobedience to father, mother, or *Peer*. *Cure*: Let him perform *Chanderayin*, which is to eat on the first day only one mouthful; two mouthfuls during the second day, and thus continue increasing a mouthful every day, for a month; and then decreasing gradually a mouthful on each day, till he leaves off as he began. Or let him make *Kushup* and *Adit* each of two tolahs of gold, and give them to the poor.

The *Epilepsy* is a punishment for having administered poison to any one, at the command of his master. *Cure*: Bestowing in charity two such images as last described, together with a cow, thirty-two seers of sesame seed, and repeating some incantations in the name of *Mahadeo*.

Pain in the Eyes is a punishment for having coveted another man's wife. *Cure*: Performing the fast of *Chanderayin*.

Blindness is a punishment for having killed his mother. This person,
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before his new birth, will suffer many years torments in hell. *Cure*: Performing the ceremony of *Parajaputti*, which is of five kinds. 1, Bestowing in charity a cow. 2, Or one tolah of gold. 3, Or feeding twelve *Brahmins*. 4, Or throwing into the fire ten thousand times a mixture of sesamé seed, ghee, honey, and sugar. 5, Or going barefooted to a temple, for the distance of a *Jowjun*. Or let him make a boat after the following description: the boat of four tolahs of gold, the mast of silver, and six oars of copper; and bestow it in charity. But if it should be a punishment for having only acted in contradiction to the commands of his father or mother, let him make the images of *Kushup* and *Adit*, as before described.

Dumbness is a punishment for having killed his sister. *Cure*: Let him form a cow of the following description: the body four tolahs of gold; the hoofs two tolahs of silver; the hump two or three masha of copper. This, with a vessel of brass for the milk, he must give in charity, and for one week eat nothing but a mixture of milk, curds, ghee, and cow's urine and dung.

The *Bellyache* is a punishment for having eaten with a person of a different religion, or with a liar. *Cure*: Fasting three days, and giving away in charity twelve tolahs of silver.

The *Stone* is a punishment for having committed incest with his mother. *Cure*: Performing the ceremony of *Mudhoodheen*, which is as follows: he must conceive in his imagination that the following articles form a complete cow, viz. that four vessels, each containing one and a quarter maund, filled with honey, represent her body; one tolah of gold her mouth; four seers of sugar-candy her teeth; two pearls her eyes; two pieces of
 2 lignum

lignum aloes her horns; two plantains her ears; wheat flour her dugs; three seers of sugar-cane for each leg; a white woollen cloth thrown over the whole her hide; skeins of silk the tail. The hoofs of this cow must be of silver, and her neck be covered with two pieces of red cloth; in the front must be set a copper vessel; and eight seers of four different kinds of grain formed into a heap. Near her must be placed a vessel full of honey to represent her calf, and copper vessels full of sesamé seed. When these are completed, he must repeat certain incantations, worship them, and afterwards bestow them in charity.

Lameness is a punishment for having kicked a *Brahmin*. *Cure*: Let him make one tolah of gold into the form of a horse, and bestow it in charity; and give food to one hundred and eight *Brahmins*.

A *Fever* is a punishment for killing an innocent *Kchterece*. *Cure*: Repeating one hundred times the incantation of *Mahadeo*; feeding thirteen *Brahmins*; and sprinkling with water the image of *Mahadeo* one hundred times.

A *Cough* is a punishment for killing a *Brahmin*. *Cure*: Making a lotus of four tolahs of gold, and, after repeating certain incantations, performing with it the ceremony of *Hoom*, and giving it to a righteous *Brahmin*.

Flux is a punishment for having killed his wife, without her having committed any fault. *Cure*: Performing the ceremony of *Kishnajan*, which is spreading a deer skin, and laying upon it a heap of sesamé seed, and one hundred tolahs of gold, or more; repeating certain incantations, and performing the *Hoom*. It is considered as a very wicked action to accept of this charity.

The

The *Asthma* is a punishment for having accepted of the *Kishnajan*.
Cure: Make a buffalo of iron, with horns of lead, and the forehead of stone. Load it with keener flowers, cover it with a black blanket, and give it in charity, together with three and a half maunds of masli.

Indigestion is a punishment for having robbed a house. *Cure*: Let him bestow in charity the following articles; a house and furniture; seven kinds of grain; of each thirty-two seers; a hand-mill; a pestle and mortar; drinking vessels; a stove; a broom; a cow; and money according to his circumstances.

THE THIRD KIND, for what crimes committed in a former life; a woman has no children during her present existence; and other particulars.

A woman whose husband dies before her, in her former state was of a great family, which she left to live with a stranger, and when he died, burnt herself with him. *Cure*: She must pass all her life in austerities, or put an end to her existence by burying herself in snow.

A woman who does not menstruate, is punished for the following action: once in a former state when she had her customs, some neighbouring children came into her house to play, but she was angry, and drove them away. *Cure*: Let her fill an earthen vessel with water from one hundred wells, throw into it a beetle-nut, a masli of gold, and perfumes; and then give it to a *Brahmin*. She must also give five, or seven, or nine, or eleven kinds of fruit to children to eat.

A woman whose child dies soon after its birth, is punished for having
in

in her former existence exposed a child, and who died. This, although it be a common practice in Hindostan, is nevertheless very nefarious.

Cure: Make a cow, the body of four tolahs of gold, the hoofs of one tolah of silver, a jewel for her tail, brass-bells on her neck; together with a calf of one tolah of gold, and half a tolah of silver for its hoofs, then bestow them in charity.

A woman who has only daughters, is punished for having possessed a great deal of pride in her former existence, and not showing proper respect to her husband. *Cure*: Let her plate the horns of a white ox with four tolahs of gold, and the hoofs with four tolahs of silver, and cover the hump with one and a quarter tolah of copper; which she must bestow in charity, with a vessel made of two and a half seers of brass; besides satisfying with food one hundred *Brahmins*. Or she must make ten mashtas of gold into the form of the Deity, and after performing certain incantations, give it in charity, and feed fifty *Brahmins*.

A woman who has only one son, in her former existence took a calf from its parent cow. *Cure*: Giving away a milch cow, with ten tolahs of gold.

A woman whose son dies, and daughter lives, in her former state killed animals. Some say it is only for having killed goats. *Cure*: Performing the fast of *Chanderayin*, giving away a cow, and feeding fifty *Brahmins*.

A woman who is pregnant for sixteen years, without being delivered, in her former state was burnt when pregnant. *Cure*: Bestowing the charity of *Hurrenkhereb*.

Being

Being a maid servant, is a punishment for having had criminal connexion with the husband of another in her former existence, and having burnt herself with him. *Cure* : If she is in the house of a *Soodro*, let her go to the house of a *Byess*, then pass to that of a *Kehteree*, and last to that of a *Brahmin*, and remain in his service till her death.

THE FOURTH KIND, of riches and poverty, &c. Whosoever bestows charity at the appointed times, such as during the eclipses of the sun and moon, in his next state of existence will be rich and bountiful. Whosoever at these times goes to any holy place, particularly *Ilahabass*, and there deprives himself of life, will possess great store of wealth in his next state.

Whosoever, when he is hungry, and has food before him, upon hearing the voice of a beggar, gives the whole to him, will in his next life be very rich, and successful in all his undertakings.

But whosoever refuses to do so, will in the present life be poor and unlucky. *Cure* : To whatever tribe he belongs, let him religiously perform the duties thereof, and also during the time of eclipses visit *Koorkheyt*, and bury in the ground, by way of oblation, a piece of gold, if it be but one *malha*.

On each of the four kinds of this art, they have written books, describing the symptoms, and remedies. What I have related is only an abstract.

SUR,

S U R,

Is the art of predicting events, by observing in what manner the breath issues through the nostrils.

The breath comes out of the nostrils after three ways. First, when it comes mostly out of the left nostril. This they attribute to the influence of the moon, and call *Adda* and *Chandernaree*. The second, when it issues most from the right nostril, which they attribute to the influence of the sun, and therefore call *Soorejnaree* and *Pingela*. The third is, when both nostrils breathe equally, which they call *Sookhmurna* and *Soomhhoonaree*.

The following is the order in which the breath ought to pass through the nose: from *Perva* to the third *Teth*, *Chandernaree*, and the same number of days *Soorejnaree*, alternately throughout the month. Others make it weekly thus, Sunday, Tuesday, Thursday, and Saturday, *Soorejnaree*; and Monday, Wednesday, and Friday, *Chandernaree*. Others maintain, that it is regulated by the sun's course through the zodiac, Aries beginning with *Soorejnaree*, Taurus with *Chandernaree*, and thus alternately through all the signs. All the learned of the Hindoos believe, that if a man breathes differently from one of these three ways, some misfortune will befall him. That if the irregularity lasts two days, a quarrel will ensue. If it continues ten days, some misfortune will befall his wife. If fifteen days, he will have a severe fit of sickness. If for a month, his brother will die. Others speak thus of the irregularities of breathing. If for a day and night *Soorejnaree* is in excess, the person will die at the expiration of a year. If it lasts two days and nights, he will live two years, and so a year for every day. If the excess continues for a month, he will die at the end of the
ensuing

ensuing month. For the excess of *Chandernaree*, they say if it lasts a day and night, that person will have a fit of sickness at the expiration of a year, and according to the number of days he will be so many years sick.

The Manner of predicting Events by the Knowledge of this Art.

If any one comes to enquire whether a woman who is pregnant, shall be delivered of a boy or a girl, the person who is to answer must examine the nostrils of the questioner. If he breathes more through one nostril than the other, and stands on that side, it shall foretel a son; but if he happens to place himself on the opposite side, it shall indicate that it will be a daughter. If he breathes equally through both nostrils, there will be twins. Some believe that if the questioner stands on the *Soorejnaree* side, it will be a boy; and if on the *Chandernaree*, a daughter; and that if it be *Sookh-munna*, it denotes an hermaphrodite.

If an enquiry is made concerning a person who is sick, if the questioner stands on the *Soorejnaree* side, the sick person will die; but if he stands on the *Chandernaree* side, he will recover.

If it be enquired whether or not an enemy's army will come, if the questioner is *Chandernaree*, and stands on that side, the army will come; but if he is *Soorejnaree*, and stands on that side, it will not come.

If he enquires concerning peace and war, *Chandernaree* implies the first, and *Soorejnaree* the last.

A K U M,

Teaches what incantations are advantageous, and what are hurtful,
what

what will improve the understanding, increase rank and fortune, cure diseases, subdue enemies, cement friendship, insure the conquest of countries, and advance the success of government.

SHOOGUN,

Is the art of discovering what is now happening, and predicting future events, by observing the motions of birds. This is an art in which many Hindoos are skilled.

The learned Hindoos discover hidden things by means of five things : 1, *Astrology*. 2, *Sur*. 3, *Shoogun*. 4, *Keywul*, which are omens learnt by throwing dice. 5, *Samding*, predicting from observing the form of the members and their motions, the lines and moles on the body.

GARUD,

Is the art of repeating certain incantations, for recovering a person who has been stung by a scorpion, a snake, or any other venomous reptile. This is done by repeating his genealogy, and praising his ancestors, which obliges the animal to present itself. The following is a wonderful fact. When they have caught an old snake, of a particular species, they repeat certain incantations, and then make it bite a *Brahmin*. When the poison takes effect, the *Brahmin* continues for some time in a state of stupefaction, when, upon any questions being put to him, he gives answers that are invariably found to be true. The Hindoo philosophers believe, that during the revolution of the *Cal Joug*, nothing is truer than such answers. And these answers have been collected together into several volumes.

AYEEN AKBERY.

INDERJAL,

Is the arts of Necromancy, Talifmans, and Slight of Hand, in which they are wonderful beyond description.

RUSSBIDDYA,

Teaches how to kill quicksilver, gold, silver, copper, and other metals; and it also comprises Alchymy.

RUTTENPURETCHTA,

Is the art of judging of precious stones, their properties, and value.

KAM SHASTER,

Treats of the generation of the human race.

SAHTEE,

Is the art of writing with elegance, and the skilful use of irony. Thus, a woman sent a handmaid to call her husband, who, when she came to him, used criminal familiarity with her; and sent back an excuse to his wife for not coming home. The disordered state of the girl's dress evidently discovered what had happened. But the wife, being a woman of prudence, and having regard for her husband's character, disguised her anger; but reprimanded the girl in the following ironical manner: "You have told a lye; you did not go to my husband, but idly went and bathed yourself in the river; for behold the *Sirmah** is out of your eyes, and the sandal ointment is no longer upon your body." By this delicate

* A preparation of antimony, with which they tinge the eye-brows, eyelashes, and corners of the eyes.

irony,

irony, she discovered to the girl that she was not ignorant of what had really happened. This art also treats of *Nouruss*, or the nine human inclinations. First, *Singarruss*, the friendship between man and woman, and the consequences of connexion and separation. Second, *Hassuruss*, the different kinds of laughter which they say is excited either by changes in the body or dress, or by actions. Laughter is of three kinds. 1. *Simt*, a little alteration in the cheeks, eyes, and lips. 2, *Wehrut*, opening the mouth. 3, *Aphust*, loud laughter. Third, *Kurrenruss*, grief. Fourth, *Raoudre*, anger. Fifth, *Feer*, joy. Sixth, *Bheyaneck*, fear. Seventh, *Behbutch*, aversion. Eighth, *Adhowt*, amazement. Ninth, *Sant*, or that kind of happiness which is obtained by knowledge, when the mind is freed from enmity and partiality. Of these they make many subdivisions, which they illustrate with delightful stories.

S A H T E E,

Also contains a description of the different kinds of men and women that excite love and friendship. In Turan and Iran, friendship is chiefly described by the poets, as subsisting between men; but in Hindostan it is celebrated between man and woman. The Hindoo philosophers call woman *Naykha*, and make the sex to consist of several kinds. *Sewayya*, a virtuous woman, who loves her husband: she is so modest that no man can discover her looking at him: she never laughs loud, nor smiles so as to show her teeth: speaks seldom, and always in a low tone; is never in a passion; and never goes out of doors, even if she has the opportunity. *Pirkeya*, one who is wanton, but carries on her intrigues with secrecy: if she is married, they call her *Purredha*, and if single, *Kumcha*. *Samaneyya* has no passion but the desire of wealth.

Sewayya

Sewayā is again divided into three kinds, viz. *Mokdha*, one who, in her youth, betrays signs of wantonness, but flies from the embraces of her husband. This happens from eight to eighteen years. *Muddheya*, is modest, and has a great affection for her husband, and never mentions his name in anger. This state lasts to the age of thirty-two years. *Pirgubha*, makes her own desires and knowledge subservient to the will of her husband, and captivates him by her wise conduct. This is from thirty-two till fifty. The two last mentioned are moreover of three kinds. *Dheera*, if her husband attaches himself to another woman, she becomes jealous and disturbed, but increases her affection and assiduity, and thereby reclaims him, by making him ashamed of himself. *Adheena*, discovers her uneasiness, and attacks her husband with irony; as, for example. "It is astonishing, that from your want of sleep, my eyes should be thus inflamed; and that by your having drank wine, my heart should be intoxicated." *Dheera Adheera*, unites both these dispositions.

Pirheya, is of five kinds. *Goompulta*, conceals her indiscretions, by feigning plausible excuses. Thus, being scratched with the nail of her lover, she says, "A cat ran over me last night in bed, and in attempting to catch a mouse, gave me this scratch." *Weedugdha*, is pleasing in her conversation, and possesses every female accomplishment. *Lecheta*, bestows her favours without shame. *Kuletta*, prostitutes her person, merely for the sake of vice. *Unneseyana*, has the inclination to intrigue, but is prevented by timidity.

They also class women in the following manner. *Poorookhitbhartika*, one who is inconsolable for the absence of her husband, and cannot rest on account of her apprehensions for his safety. This again is of several

kinds. *Khundita*, is inconsolable for her lover having proved faithless. *Kulhentreta*, is sorry for having discovered her passion for her lover, and strives to remedy her indiscretion. *Beypirubdha*, is one who goes to an appointed place, and does not find her lover there. *Ootka*, is sorrowful for the disappointment, and seeks the cause of his not having come. *Basuckfja*, is making joyful preparations for the arrival of her lover. *Sewadheenseetka*, is she who has powerful ascendancy over her lover. *Abhesareeka*, she who calls her lover to her, or goes to him.

The following is another method of classing women. *Ootema*, whose husband does not love her, whilst she is distractedly fond of him. *Adhima*, the contrary. *Mudhima*, is sometimes in friendship, and sometimes in enmity, with her husband.

Another division. *Pudminnee*, an incomparable beauty, with a good disposition; she is tall, and well-proportioned; has a melodious tone of voice; talks little; her breath resembles a rose; she is chaste; and obedient to her husband. *Chitrunnee*, something inferior to the other in beauty of face; is neither fat nor lean; has a small waist, and full breast. *Sunktnnee*, is fat and short, of a violent temper, and is always quarrelling with her husband. *Hesstenee*, worse in appearance and temper than the last. Of these they treat at length, and allot each to particular kinds of men.

Man, a wife who is disrespectful to her husband; and this they reckon of four kinds. 1. *Lugh*, she who assumes consequence upon her husband showing her a little affection. 2. *Muddhee*, she who, after suffering a little trouble, gives up her affection for him. 3. *Goor*, loses her affection after suffering

suffering a great deal. 4, *Russabness*, who refuses comfort, and lessens her affection.

Man, they call *Nayick*, and describe three kinds. 1. *Put*, one who marries an Hindoo wife. 2, *Owpupt*, he who defiles himself by marrying a woman of another religion. 3, *Bisheyek*, a fornicator. And each of these are again of three kinds. 1, *Unkole*, is he who has only one wife. 2, *Dutchen*, has several wives, but agrees with them all. 3, *Dhisht*, has only one wife, who uses him ill, which only serves to increase his affection.

Sakhee, is a faithful maid-servant, whose master and mistress have perfect reliance upon her fidelity, and take her advice upon all occasions. She amuses her mistress when on a journey, assists in putting on her ornaments, and if there happens any family misunderstanding, she endeavours to effect a reconciliation. Such a mediatrix is called *Dootee*; and if a man, *Doot*.

Saktee also comprises rules for behaviour, exemplified by pleasing tales, which may be consulted at length by those who are desirous of being farther informed on this head.

SUNGEET,

Is the art of vocal and instrumental music; together with that of dancing.

The rules thereof are comprised in seven books, viz. First, *Soor*, the nature of sound, which is of two kinds; *Annahut*, a sound without any earthly cause, and which they consider to have existed from all eternity, after the following

following manner. When a man closes the orifices of his ears with his fingers, he perceives an inward noise, to which they give this name. They say this proceeds from *Brahma*, and that it cannot be heard without stopping the ears, till a man is in the state of *Muckut*, when it becomes part of his nature. *Akut*, a sound which proceeds from a cause which, like speech, they consider to be an accident of air, occasioned by percussion. They say that Providence has given every man twenty-two nerves, extending from the belly to the crown of the head, through which the air passes from the navel upwards; and according as these nerves are employed forcibly or weakly, in such degree is the sound uttered. The air does not pass through the fifth, sixth, eighteenth and nineteenth nerves, consequently they are mute; but the sound uttered through the others they divide into seven kinds, in the following order. 1, *Surj*, is like the voice of the peacock, and which is produced by the fourth nerve. 2, *Righbeh*, is like the voice of the *Peepseeheh*, a bird resembling the *Sar*, which sings in the rainy season. It is in compass from the seventh to the tenth nerve. 3, *Gandhar*, is like the bleating of a goat, and reaches from the ninth to the thirteenth nerve. 4, *Mudhen*, is like the voice of the crane, and reaches from the thirteenth to the sixteenth nerve. 5, *Punchem*, is like the voice of the bird called the *Kojil*, and reaches the seventh nerve. 6, *Dehwut*, is like the voice of the lizard, and reaches from the eighth to the twenty-second. 7, *Nikhad*, is like the noise of the elephant, and reaches from the twenty-second to the third.

An air, which contains all these seven *Soors*, they call *Sunpoorun*. If it has six, *Kahdow*; if five, *Owdub*; and no air has fewer. But the *Tan* (or symphony) may be composed of two.

SECOND

SECOND ADHYA, *Ragbibeekai*, the Modes and their Variations.

They say, that singing was invented by *Mahadeo* and *Purbutty*. That the first had five mouths, from each of which issued a musical mode in the following order: 1, *Sree Rag*; 2, *Bussunt*; 3, *Behrowing*; 4, *Punchem*; 5, *Megh*. To these they add *Nutnarain*, which they attribute to *Purbutty*. These six modes they call *Rag*, and each has several variations; but the six following are what are most common.

Variations of *Sree Rag*, 1, *Malwee*; 2, *Tirowenee*; 3, *Gowree*; 4, *Keydaree*; 5, *Maddeemadwee*; 6, *Beharee*.

Variations of *Bussunt*, 1, *Deysee*; 2, *Deogurree*; 3, *Byratty*; 4, *Towree*; 5, *Lellita*; 6, *Hindowlee*.

Variations of *Behrowing*, 1, *Behrowing*; 2, *Muddlehamd*; 3, *Bilrowee*; 3, *Bungalee*; 4, *Biratha*; 5, *Sindawee*; 6, *Poonargeya*.

Variations of *Punchem*, 1, *Beybhass*; 2, *Bhoopalce*; 3, *Kanra*; 4, *Badhunsha*; 5, *Malsree*; 6, *Pudmunjeree*.

Variations of *Megh*, 1, *Mullar*; 2, *Sowrutty*; 3, *Assawurree*; 4, *Keyseekee*; 5, *Gundhar*; 6, *Hirsingaree*.

Variations of *Nutnarain*, 1, *Kammoodee*; 2, *Kulleyen*; 3, *Aheeree*; 4, *Soodhnaut*; 5, *Saluk*; 6, *Nuthummer*.

Some make only four variations of each *Rag*.

Others

Others in the place of *Bussunt*, *Punchem*, and *Megh*, use *Malkoosuch*, *Hindowl*, and *Deepuc*, and make five variations of each. Others instead of *Bussunt*, *Behroung*, *Punchem*, and *Megh*, use *Loodh*, *Behrown*, *Hindowl*, *Deyskar*, and *Soodhnaut*.

There are two kinds of songs, *Marug* being those invented by the *Dewtahs* and the *Rekelsir*, which are the same every where, and are universally held in the highest veneration. In the *Dekhan* there are many who sing them in different ways, amongst which are the following: 1, *Soo-rejperkass*; 2, *Penjtalisser*; 3, *Sirbetoobehder*; 4, *Chanderperkass*; 5, *Raghuddem*; 6, *Shoomra*; and 7. *Surtunnee*.

The other kind of songs are called *Deysee* (or local), each place having its peculiar ones, as *Dhoorpud* in Agra, Gualiar, Bary, and that neighbourhood. In the reign of Rajah Manfingh at Gualiar, three of his musicians, named Naik Bukhhoo, Mujhoo, and Bhaunoo, formed a collection of songs suited to the taste of every class of people. When Manfingh died, Bukhhoo and Mujhoo went into the service of Sultan Bahader Gujeratty, and being highly esteemed by that prince, introduced into his court this kind of songs.

The *Dhoorpud* consists of stanzas of three or four rhymical lines, of any length. They are chiefly in praise of men who have been famous for their valour or their virtue. The *Deysee* songs, in the Telingee and Carnatic dialects, are called *Dterow*; the subject is generally love. Those sung in Bengal, are called *Bungela*. Those of Jownpoor, *Choothutta*. Those of Dehly, *Kowl* and *Teraneh*. These last were composed by Amcer Khofru of Dehly, with the assistance of Samut and Tetar; they are a delightful

mixture of the Persian and Hindovee style. Those of Mehtra are called *Bishenpud*, consisting of stanzas of four or six lines, and are in praise of Kishen. Those of Sind are called *Kamee*, and are on love and friendship. Those in the Terhut language, called *Lehcharee*, were composed by Bedyaput, and are on the violence of the passion of love. Those of Lahore are called *Chund*. Those of Gujerat *Juchree*. The warlike and heroic songs are called *Kirkeh* and *Sadereh*; they are of different measures, and in various dialects. Besides those already mentioned there are many others, amongst which are *Poorbee*, *Dehnasiree*, *Rumkully*, *Koryie*, *Soohoo*, *Deyskar*, and *Deysneck*.

THE THIRD ADHYA, *Purheerenha*, treats of *Alap*, which is of two kinds. 1, *Ragalap*, the *Tan*, or symphony, which contains the subject of the air. 2, *Roopalap*, the air with the words.

THE FOURTH ADHYA, *Pirbendh*, is the art of composing *Geet* (or song,) and consists of six things. 1, *Soor*. 2, *Bered* (praise). 3, *Pud*, the person praised. 4, *Tinna*, or Amen. 5, *Tuntinna*, or Amen, Amen. 6, *Neehrat*, Time.

Paut signifies the variations of the word *Tuntinna*, from three to twenty syllables. This therefore is an excess of time.

Taul, or measure. If the *Taul* contains six *Tuntinnas*, it is called *Meydenee*; if five *Anundenee*; if four *Debnee*; if three *Bhawanee*; if two *Terawely*; and it never consists of fewer.

The four *Adhyas*, above described, are only divisions of *Soor*, or melody.

THE

THE FIFTH ADHYA, *Taul*, treats of the nature and quantity of the measure.

THE SIXTH ADHYA, *Wadya*, of musical instruments, and which are of four kinds. 1, *Tut*, stringed instruments. 2, *Tit*, those made of skins, such as drums. 3, *Gheen*, any two things that produce sound by percussion. 4, *Sookhir*, wind instruments.

STRINGED INSTRUMENTS.

The *Junter* has a neck of hollowed wood, an ell in length, at each end of which is fastened half of a gourd. On the neck are placed sixteen wooden frets, over which are strung six iron wires, fastened into both ends of the neck. The tone is varied, by means of the frets.

The *Bheen* resembles the *Junter*; but has only three strings.

The *Kinner* has a longer neck than the *Bheen*; and has three gourds with two strings.

The *Sirbheen* is like the *Bheen*, excepting that it has not any frets.

The *Ambirtee*, the neck of this is smaller than that of the *Sirbheen*, and it has only one gourd, which is placed in the middle of the neck underneath, and one iron wire. The changes of the modes are played upon it.

The *Rebab*, in general, has six strings of gut; but some have twelve, and others eighteen.

The

The *Sirmendel* resembles the *Canoon*. It has twenty-one firings, some of which are of iron, some of brafs, and some of gut.

The *Saringee*, called alfo *Soorbutan*, is of the shape of a bow, with two hollow cups inverted at each end. It has one firing of gut, resembling a bow-firing. They hold under the firing a small gourd, and play with a plectrum.

The *Adhowtee* is a gourd with two wires.

The *Kingerah* resembles the *Bheen*, but has only two firings of gut, and the gourds are smaller.

The SECOND KIND of INSTRUMENTS, or DRUMS.

The *Pukawej* is a hollow piece of wood, in the shape of a citron, but flat at both ends, which are covered with parchment; and it is held under one arm.

The *Awej* resembles two falconers drums fastened together. It is braced with firings of filk.

The *Dehl* is another kind of drum, well known.

The *Dheddeh* is smaller than the *Dehl*.

The *Irdahwej* is half the size of the *Awej*.

The *Duff* is another kind of drum, well known.

The

The *Khenjir* is a little *Duff* hung round with small bells.

The THIRD KIND of INSTRUMENTS, those of PERCUSSION.

The *Tal* is a pair of brass cups, with broad mouths.

The *Kut-h Tal* resemble small fish, and are made of wood or stone. A set consists of four.

The SIXTH KIND, or WIND INSTRUMENTS.

The *Shehna* is the same as the Persian *Sirna*, or trumpet.

The *Mushk* is composed of two reeds, perforated according to rule, and joined together in a leather bag. In the Persian language it is called *Nie Amban*, or the bagpipe.

The *Moorlee* is a kind of flute.

The *Owpunk* is a hollow tube, an ell long, with a hole in the centre, in which is placed a small reed.

The SEVENTH ADHYA, *Tirya*, or the Art of Dancing.

The different kinds of SINGERS.

Those who sing the ancient songs, which are the same every where, are called *Bykar*; and those who teach them *Sehkar*. The *Kerawunt* chiefly sing the *Dhoorpud*.

The *Dharhee* are those who sing the Penjabby songs, which they accompany with the *Dehdeh*, and *Kingerah*. Many of these sing in the field of battle

battle the praises of heroes, to excite the troops to valiant actions. The *Kewall* are of this number, but sing chiefly the Dehly airs and Persian songs in the same style. The *Poorheya*, the men accompany their voices with the *Aweej*, and the women with the *Tal*; formerly they sung the *Kirkeh*, but now the *Dhoorpud*, and such like. There are many beautiful women of this class. The *Dufzun* are chiefly Pinjaby women, who play on the *Duff* and *Dehl*, and sing *Dhoorpud*, and the *Schlah*, or nuptial and birthday songs. Formerly they appeared only before women; but now they will exhibit in public. The *Sezdehtaly*, the men of this class have large *Duffs*, and one of the women plays at once upon thirteen pair of *Tal*, placing them upon her wrists, backs of the hands, elbows, shoulders, back of the neck, and on the breast. These are mostly natives of Gujerat and Malva. The *Nutwah* dance with graceful motions, and sing and play upon the *Pukawej*, *Rebab*, and *Tal*.

The *Keertunnya* are *Brahmins*, whose instruments are such as were in use amongst the ancients, viz. the *Pukawej*, *Rebab*, and *Tal*. They are boys dressed like women, who sing the praises of Kishen. The *Blugleyeh*, whose songs are the same as the last; but they change their dresses, and are great mimics. They exhibit at night. The *Bhunweyeh* greatly resemble the last, but exhibit both in day and night. They dance in a surprising manner, in the compass of a brass dish, called, in the Hindovee language, *Talee*. They also sing. The *Bhend* play on the *Dhel* and *Tal*, and sing. They represent different animals. They draw up water through the nostrils. They run an iron spit down their throat into the stomach. They swallow a mixture of different kinds of grain, and then bring them up again separately, with other flights of hand. The *Kunjeree*, the men play on the *Pukawej*, *Rebab*, and *Tal*; and the women sing and dance. His majesty

majesty calls them *Kunchenee*. The *Nut* play on the *Dehl* and *Tal*, dance upon the rope, and throw themselves into strange postures. The *Behroopee* exhibit in the day, and change their appearance in such a manner, that old men seem to be youths, and youths old men, beyond detection. The jugglers are so dexterous, that they will seem to cut a man in pieces, and join him together again.

The AKAHREH, or Private Singing and Dancing.

This is an entertainment given at night by great people to their own family. The performers are generally women of the house, who are instructed by proper people.

A set consists of four dancers, four fingers, and four others who play the *Tal*, with two *Pukawej*, two *Owpunks*, one *Rebab*, one *Junter*; and two who stand by with torches. They are for the most part instructed by the *Nutwah*, who sometimes teach slaves of their own, and then sell them.

His majesty is excessively fond of music, and has a perfect knowledge of its principles. This art, which the generality of people use as the means of obtaining sleep, serves to amuse him and keep him awake.

GUJ SHASTER.

A description of elephants, with instructions how to discover their age and qualities, their diseases and cure.

SALHOWTER.

The art of farriery.

BASTOOK.

BASTOOK.

The art of building in every branch.

SOOP.

Treats of the various properties of food.

RAJNEET.

The art of governing a kingdom.

There are eight causes of anger: 1, Deprivation of riches. 2, Ingratitude. 3, Betraying a secret. 4, Neglecting a faithful servant. 5, Abusive language. 6, Unjust suspicion. 7, Murder. 8, Cenforiousness.

It is incumbent on a monarch to divest himself of avarice and anger, by following the counsels of wisdom, and not to debase himself by the commission of any of the eight crimes above mentioned. If he unfortunately suffers injury from others, it behoves him to be moderate in his resentments. It is his indispensable duty to fear God; to be just and merciful himself, and to excite the like disposition in others; to pay particular respect to men of exalted rank, and behave with kindness and condescension towards his subjects of every description. He should be ambitious to extend his dominions; and protect his subjects from the oppressions of his officers, from robbers, and other evil doers; proportioning the punishment to the offence. In every thing that concerns himself he should be patient, and forgiving of injuries. For his intelligencers, he must make choice of men of wisdom and integrity. No enemy is so insignificant as to be beneath his notice; and therefore he ought to be ever on his guard. Neither

must he be vain of his own wealth or power. A wise prince will banish from his court all corrupt and designing men. The king resembles a gardener, who plucks up the thorns and briars, and throws them on one side, whereby he beautifies his garden, and at the same time raises a fence, which preserves his ground from the intrusion of strangers. Thus a monarch employs on his frontiers men of bold and daring dispositions; making them a serviceable barrier against invaders; and purging his court of turbulence and strife. The gardener lops off the redundant branches, and plucks away such leaves as would only serve to deprive the tree of its strength. In like manner the king detaches from the nobles their too numerous friends, and dangerous dependents. The gardener also refreshes the weak trees with water; and the king sustains his poor soldiers by seasonable liberality.

If the king hath not sufficient ability of mind, or strength of constitution, to execute all public affairs himself, he must search for a man of exemplary piety and approved integrity, and who to these valuable qualities adds experience, and activity in business. Him he must consult on all occasions with implicit confidence, and intrust with the executive power. In affairs of moment, it is not advisable to consult with many, because that to be qualified to give advice on such occasions requires fidelity, liberality of sentiment, valour, and circumspection; qualities that are seldom found united in one person. Some ancient monarchs, indeed, made it a rule to consult men of a contrary description, and to act diametrically opposite to their advice. But they were frequently deceived by this method; because it is difficult to erase from the mind the bad impressions which are received from timid or crafty counsels, ignorance, or malice. They found it the safest way to join with the prime minister a few wise and experi-

enced men, and to require each to deliver his opinion in writing, to be separately canvassed and debated upon. A prince, moreover, requires a learned astrologer, and a skilful physician. A wise king selects his friends with judgment; and conciliates the affection of his troops. He fills his treasury by prudent management. He divides his dominions into proper portions, and commits them to the government of virtuous men, amongst whom he takes care to preserve perfect unanimity. He examines the state of the fortresses in his dominions; and is ever attentive to the security and prosperity of his empire. With those princes who are his equals in power, he takes care to maintain peace and friendship; and from those who are weaker than himself he exacts tribute. If any monarch is more powerful than himself, he continually strives to sow dissension amongst his troops; and if he is not able to effect this, prudently purchases his friendship. If possible, he preserves peace with every one; but when war is unavoidable, supports his dignity by vigorous and bold operations. The prince whose territory adjoins to his, although he may be friendly in appearance, yet ought not to be trusted; he should always be prepared to oppose any sudden attack from that quarter. With him whose country lies next beyond the one last mentioned, he should enter into alliance; but no connexion should be formed with those who are more remote. If he finds it necessary to attack his enemy, he should invade his country during the time of harvest.

Besides the *Rajneet*, the Hindoos have many other sensible books upon government.

B E Y H A R.

The administration of justice.

The learned Hindoos say, that law is comprised under eighteen heads, viz. 1, Debt. 2, Deposit. 3, Claim of property. 4, Partnership. 5, Gifts. 6, Wages, hire, and rent. 7, Tribute. 8, Buying and selling. 9, Herdsmen. 10, Boundaries. 11, Abusive language. 12, Assault. 13, Theft. 14, Murder. 15, Adultery. 16, Disputes between man and wife. 17, Inheritance. 18, Gaming.

The judge must erect his tribunal facing the east. He must consider it a religious obligation to discharge the duties of his office with impartiality and justice. If he cannot execute all the business himself, he may delegate his authority to men of experience, courage, and activity.

The plaintiff they call *Badee*, and the defendant *Piribadee*. When a complaint is preferred to the judge, if the defendant is a debilitated old man, or is under the age of twelve years, or is an idiot, or is insane, or is sick, or is employed on the business of the state, or is a woman without relations, or a woman of family, such an one cannot be summoned before a court of justice; the judge shall commission an intelligent person to interrogate upon the case. But those who do not come under any of the above descriptions, are obliged to attend.

Whatever the plaintiff says, is taken down in writing with the date; and also his genealogy for three descents, with many other particulars. The same is done with the defendant. The judge, after comparing together the charge and the defence, asks the plaintiff what evidence he has in writing, or what witnesses he can produce. According to some there ought not to be fewer than three or four witnesses in every case; but others maintain,

tain, that a charge is sufficiently established by the evidence of one person of known veracity.

An infant under five years of age cannot be a witness in any case, neither can a man who is superannuated. The evidence of a Sooder can only be of service to a Sooder, nor of a handicraftsman but for one of his profession. Neither can any of the following bear evidence; one who is blind, lame or deaf; nor an idiot, nor a madman, nor a gambler, nor a notorious sinner; nor one who at the time is suffering hunger or thirst, or is under the influence of passion; or a thief, or any criminal, whom they are carrying to suffer death; nor a woman, excepting in female concerns; nor a friend for a friend; nor an enemy against an enemy. The judge will derive collateral proof by the physiognomy, and prevarication of the parties.

The above stipulations are to be observed in all cases, excepting murder, theft, assault, or abusive language.

If neither party can produce any proof in writing, nor bring any witnesses, the judge shall determine according to the best of his judgment. But if the merit of the cause is so doubtful, that he cannot take upon himself to pass a decision, he shall propose the ordeal. According to some the ordeal can only be performed by the plaintiff. Their are eight kinds of ordeal. *The first kind.* They weigh the person in a pair of scales: then they perform certain religious ceremonies and weigh him again, when if he is found to be lighter than he was the first time, his claim is admitted; but if his scale preponderates, or the balance stands even, he is declared a liar. Some books admit of a trifling difference. This kind of ordeal is peculiar to the Brahmins. *The second kind.* They describe seven

or

or nine circles from one centre, with the distance of sixteen fingers breadth between each periphery. Then the person who is to perform the ordeal bathes himself, and performs certain religious ceremonies; after which he rubs over his hands rice bran, and spreading open both palms, lays upon them seven green Peepul' leaves, which are bound round seven times with raw silk. Next they place thereon a red hot iron weighing $3\frac{1}{2}$ seers. With this in his hands he walks between the circles, and upon arriving at the last, throws down the iron, when if it has not burnt his hands, he is declared to have gained his cause. If he should chance to let the iron fall before he has passed over all the circles, he must begin again.

The third kind. The person stands up to the navel in water with his face towards the east. He next dives under the water, when one of the bystanders shoots from a bow, measuring 106 fingers breadth, an arrow made of reed, without any iron spike, and another person runs and fetches it back. If the appellant keeps all this while under water, his cause is declared just. This ordeal is peculiar to the Byefs cast. *The fourth kind.* Deadly poison is administered thus: in *Bussunt* seven grains; or in *Kurreykhim* five grains; or in *Burreyha* four grains; or in *Sird* six grains; or in *Hymant* and *Shishar* eight grains. This is to be mixed up with thirty times the quantity of ghce; and after repeating certain incantations, administered to the person who is to be tried. He must turn his face to the south, and the person who administers it must look towards the east, or the north. If it has not any effect during the time that the spectators can clap their hands five hundred times, his cause is pronounced just, and antidotes are given him. This ordeal is peculiar to the Sooder cast. *The fifth kind.* They wash an idol with water, and after praying before it, the person who is to be tried drinks three handfuls of the water. If no misfortune befalls him within fourteen days from that time, his cause is pronounced

pronounced just. *The sixth kind.* They put into an earthen vessel a particular kind of rice, called *Sathee*; and let it stand all night. In the morning, after repeating certain incantations, the person who is to be tried eats the rice, looking towards the east. He then spits upon a leaf of the Peepul tree, or *Bhowjputter*. If the saliva is mixed with blood, or the corners of his mouth swell, or he trembles, he is declared to be a liar. *The seventh kind.* They put forty dams of ghee, or sesame oil, into an earthen or stone vessel, measuring sixteen fingers in length and breadth, and four fingers deep. This they keep upon the fire, till it boils violently, when they throw in a mashta of gold. If the person who is to be tried, takes out the gold between his forefinger and thumb, without scalding himself, he is declared to be a man of veracity. *The eighth kind.* They write the words *Dehrem* and *Adherem* upon plates of silver and lead, or upon pieces of white and black linen, or *Bhowjputter*, and put them into a flaggon, which has never held water. The person whose cause is to be decided, puts in his hand, and if he draws out the word *Dehrem*, it proves his assertion to be true. This kind of ordeal is common to all the four tribes.

If a cause cannot be decided in one day, the judge admits the defendant to bail. Till one suit is decided another cannot be preferred against the same person.

When a claim is proved, the person who gains the suit is put in possession; and the judge exacts a fine of equal value from the defendant. And if the plaintiff loses his cause, he in the like manner pays double the sum sued for.

I shall now proceed to give a summary of the Hindoo laws.

DEBT.

D E B T.

If there is a simple debt, without any deposit, and there is a dispute about the interest, a Brahmin shall pay two per cent. per mensem; a Kechteree three; a Byefs four; and a Sooder five.

If there is a collateral security, then only a fourth of the above is recoverable, even although a higher rate had been agreed upon between the parties.

Upon adventures by land, ten per cent. is allowable, and twenty-five per cent. for risks by sea.

If there had been an agreement for a particular time, and the time should be considerably elapsed, the judge shall not allow for interest a sum exceeding the principal. In agreements for grain, as far as five times the principle is allowed.

D E P O S I T.

If a person has employed a deposit illegally, and when it is demanded, demurs paying back the money, he shall be fined half the principal sum in addition, for interest.

If he defends the suit, and the plaintiff cannot produce any writing or witness, the judge may privately direct some other person to deposit something with the plaintiff, and after some time demand it back again, when, if he refuses, he shall be compelled to satisfy the first claim, or else submit to be tried by ordeal.

If

If a thief steals from a trustee any deposit ; or it is burnt, or is lost by water, or is taken away by an enemy in plunder ; he shall not make restitution.

If he has diminished it, he shall pay the deficiency to the plaintiff, and the like sum to the judge.

CLAIMS OF PROPERTY.

If the owner proves that his property has been illegally conveyed over to another, it shall be restored to him, and the money taken back from the seller.

If he discovers that it is hidden, or sold under value, or he finds it in the possession of a person who cannot give an account how he came by it, the judge shall restore the property to the owner, and exact a fine according to the rank of the offender.

If any person discovers him who has stolen any thing, the informer shall not be fined, but the thief.

PARTNERSHIP.

If partners have a dispute, and it appears that they had entered into a formal agreement of partnership, the judge shall determine according to the terms of their engagement. But if there was not any particular agreement, the profit and loss shall be divided in proportion to the share of each in the stock.

If a partner looses or injures the property of the partnership, or it
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has been employed or carried away without the consent of the other partners, he shall make restitution.

If one of the partners commits any dishonesty in the management of the partnership, he shall first make good the deficiency, and then be ejected from the partnership; and if any share of profit is due to him at the time, it shall be exacted by the judge.

If a partner is set to guard the joint stock, and through his neglect any thing is lost or injured, he shall make restitution.

G I F T S.

If any thing is given away under the influence of anger, sickness, sorrow, or fear, or as a bribe, or in jest, it is allowable to take it back; and also whatever has been given by an infant, an idiot, or a madman. But in no other cases can a gift be resumed.

If any thing has been given with a view of obtaining future reward; or has been exchanged for any thing else; it cannot, under any pretence, be taken back.

WAGES, HIRE, AND RENT.

If wages, or hire, or rent, is received in advance, the agreement must be fulfilled. If it is broken, the offender shall be fined in double the sum. But if he had only entered into an engagement without receiving the money, then for the failure he shall only be fined in the sum agreed for.

AYEEN AKBERY.

If a servant loses his master's property, he must make restitution. But if it was taken from him forcibly, he is not answerable.

PUBLIC REVENUE.

If any one fails in the payment of his revenue to government, his property shall be seized, and he shall be banished.

BUYING AND SELLING.

The buyer may return his purchase on the day he bought it, without any consideration; on the second day he may send it back, upon forfeiting a twentieth part of the price; but after the second day, he cannot return it. The following are exceptions: A maid servant may be sent back within a month; a slave within fifteen days; grain within ten days; a jewel within seven days; cattle in general within five days; a milch cow within three days; iron within one day; unless there are any particular stipulations to the contrary.

The seller may take back his goods within the same period; but then he must sustain the same loss as would have fallen upon the buyer had he returned them.

HERDSMEN.

If, through the neglect of a herdsman, a beast is lost, or dies, or is hurt, he is obliged to repair the injury.

If a beast enters a field adjoining to a town, and eats the produce, the herdsman is not answerable for the damage, but the man who was set to watch the crop. But if it was not through his neglect, then the master
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of the beast shall pay it. *Fines exacted by the judge for the above trespass.* For a buffalo, camel, or ass, seven masahas of silver. For an ox, three and one half masahas; for a sheep or goat, one and three quarters of a masaha. If a beast lies down and eats, the fine is doubled. But for beasts without owners no one is responsible. Eleven days after the death of a Brahmin, it is usual for his family to let loose eight, or four, or one bull, with a number of cows, which are previously branded in a particular manner. The same is done thirteen days after the death of a Kechteree; sixteen days after the death of a Byess; and thirty-one days after the death of a Sooder. The cattle are allowed to rove where they please. Neither can any fine be exacted for a cow, who has just calved, and lies down in a field.

BOUNDARIES.

Disputes concerning boundaries cannot be enquired into during the rains. Husbandmen generally mark their boundaries by burying thereon ashes, stones, broken tiles, hair, bones, and such other articles as do not soon perish in the ground. Sometimes a tree is a boundary. The judge must determine upon these proofs, joined to the evidence of at least four husbandmen, herdsman, or hunters. The following is the method. Each of the witnesses must be dressed in red, with a string of red flowers round his neck, and placing a clod of earth upon his head, he shall say, "If I speak falsely, my good works shall be of no avail unto me." If there are not any witnesses, nor any marks for distinguishing the boundary, the judge shall decide at his discretion.

ABUSIVE

ABUSIVE LANGUAGE.

This they reckon of three kinds, viz. 1. Abusing another to his face. 2, Indirect abuse. 3, Reproaching a man's mother or sister.

For the two first, if the offender be inferior to him whom he has abused, he shall be fined $12\frac{1}{2}$ dams; and if they are equal, half that sum. If a superior offends in such manner against his inferior, he shall be fined in a fourth of that sum.

For the third kind, if the offence is committed against a superior, the fine is 25 dams. If they are equal, or a Brahmin abuses a Kchtere, or a Kchtere a Brahmin, the offender shall pay 50 dams. If a Byefs offends in this manner against a Brahmin, he shall pay 70 dams; but if a Brahmin offends thus against a Byefs, he shall pay only $12\frac{1}{2}$ dams. And thus between Byefs and Sooder.

If any one speaks disrespectfully of a Dewtah, of the King, or of a Brahmin who has studied the four Bedes, he shall be fined 540 dams. If he abuses a whole family, he shall be fined 270 dams, or if all the inhabitants of a city, 135 dams.

A S S A U L T.

This they reckon of four kinds. 1, Throwing at any one clay, earth, or filth. 2, Putting in bodily fear, by threatening a blow with a stick, or any other weapon. 3, Striking a blow with the hands, feet, or with any weapon. 4, Wounding with any weapon.

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The first kind. For simply throwing any thing, he shall be fined five dams; and if he soils him, ten dams; provided the parties are equals. But if the offender is the inferior, he shall be fined double, and if he is the superior, only half the sum.

The second kind. For threatening, five dams, if the parties are equals; but if the offender is the inferior, double; or if he is superior, only half that sum.

The third kind. If the blow occasions a swelling or bruise, and the parties are equals, 270 dams. If the offender is the inferior, the offending member shall be cut off; or the judge may inflict a suitable fine. *The fines are,* A Kchteree against a Brahmin 540 dams; a Byefs against a Brahmin 1080; a Sooder against a Brahmin 2160. A Byefs against a Kchteree; or a Sooder against a Byefs 540; or a Sooder against a Kchteree 1080. But if a Brahmin offends against a Kchteree, he pays only 270, or if against a Byefs 135, or a Sooder $67\frac{1}{2}$: and so downwards in the other casts, towards one another.

The fourth kind. Between equals, if the skin is scratched, fifty dams; if the flesh is torn, ten tolahs of gold; if a bone is broken, the offender shall be banished. If an inferior offends thus against a superior, the fine shall be double; but if the offender is the superior, it shall be only half of what is paid between equals. If any medicine is required, he shall pay the expence thereof, and also maintain the wounded person till cured.

If any one by a blow hurts a sheep or a goat, he shall be fined eight dams; if it is lamed, he shall pay its full price to the owner, and 125 dams
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to the judge; and if it is killed, double the price, and a fine of 250 dams. If a horse, or camel, or ox, be so injured, he shall pay double the price to the owner, and to the judge the same fine as for a sheep.

If any valuable vegetables are injured by any person, the owner shall receive the full price, and the judge exact a fine of ten dams; or if it be of little value, only eight dams.

T H E F T.

If any one steals one hundred tolahs of gold or silver, or any thing of that value; or a quantity of grain not less than $66\frac{2}{3}$ maunds; or carries away a child, or any one of a family; or another man's wife, he shall be punished with death.

For stealing less than the sum above-mentioned, they shall cut off one of his hands. If it be fifty masha or less, they shall fine him eleven times the sum. The same concerning grain.

In the cases above-mentioned, whatever has been stolen shall be restored to the owner; and if the criminal is not able to pay the fine, he shall be condemned to bondage. For lesser thefts, the punishment shall be inflicted at the discretion of the judge.

M U R D E R.

If an inferior kills his superior, he shall suffer death. If a Brahmin kills a Brahmin, his estate shall be confiscated, and the hair of his head cut off; he shall be branded in the forehead and banished. If a Brahmin kills a Kehtere, he shall be fined 1000 cows and a bull. If a Brahmin kills a

Byefs,

Byefs, he fhall be fined 100 cows and a bull. If a Brahmin kills a Sooder, he fhall be fined ten cows and a bull. The fame fines are inflicted on a Kehteree for killing a Kehteree, and on a Byefs for killing a Byefs, &c. If a Sooder kills a Sooder, he is fined 500 cows and a bull.

If the murderer is not difcovered, the inhabitants of the city, town, or quarter, where the murder was committed, fhall endeavour to find him; and in default, they are fubjeft to whatever fine the judge may think proper to inflict.

ADULTERY.

Whofoever deflowers a virgin of his own caft, without her making any refiftance, fhall be compelled to marry her. If he ravifhes her, he fhall be put to death; but no punifhment inflicted on the woman. If the offender is a Brahmin, he fhall only fuffer banifhment.

If fhe was not a virgin, but one who was not ufed to go abroad, and confented, and they are both of the fame caft, he fhall be fined 270 dams. If he forced her, the fine fhall be 540 dams. If fhe is a woman who is ufed to go abroad, and confented, the fine fhall be 250 dams, and if forced, 500 dams. If the man is fuperior in caft to the woman, the fine, in all thefe cafes, fhall be 250 dams; but if the man is inferior, he fhall, in all cafes, be put to death; and they fhall cut off the woman's ears and nofe.

MAN AND WIFE.

If, immediately after marriage, a man difcovers any natural defect on his wife, he may part with her without being fubjeft to any profecution; but the father of the woman fhall be fined.

If

If a man agrees to give a person one daughter in marriage, but afterwards gives him another, he shall be obliged to give him both.

If a husband goes on a pilgrimage, and is absent beyond the time he had agreed upon, the wife shall stay at his house during the space of eight years, whatever her circumstances in life may be. If he travels to acquire knowledge, or in quest of fortune, she shall stay in his house six years, waiting his return. If he is gone to marry another woman, three years. After the expiration of the prescribed period, for each case, she is at liberty to leave his house in pursuit of her business. The husband then has it not in his power to put her away; but if she leaves his house before her time, he is at liberty to part with her.

If the husband is sick, and the wife does not attend him, he cannot part with her for this neglect; however, he may refuse to speak to her for three months, and he may take back whatever presents he had given her. But after this, he must be reconciled to her.

The Brahmins cannot divorce their wives. But if a husband commits a capital crime, or has any contagious distemper, it is lawful for the wife to separate herself from him.

If a Brahmin has four wives, one of each cast, each shall perform the ceremonies of her own particular cast; but the Brahmin, on all religious occasions, and for anointing his body with oil, &c. can employ only her of his own cast.

INHE-

INHERITANCE.

If a man dies and leaves behind him a son, or sons, and a widow, they shall inherit his estate equally.

If there be neither son, nor widow, the daughter who is unmarried is the heir.

If there be neither son, widow, nor unmarried daughter, then the mother of the deceased is the heir.

If he neither leave behind him a mother, then his father shall be the heir.

If he neither leave behind him a father, then his brother shall be the heir.

If he neither leave behind him a brother, then his brother's son shall be the heir.

In default of a brother's son, the estate shall be divided amongst the next of kin.

If he leave not any relations, then the estate shall go to his tutor, or if he is not alive, to his school-fellows.

If there be neither any of these, then the king is the heir.

G A M I N G.

Whosoever plays with false dice, shall be banished.

If any one refuses to pay his game, it shall be forced from him.

The judge is entitled to a tenth of whatever is gained at play.

What I have here delivered is a mere summary of the Hindoo laws. There are a multitude of other cases, with various and contradictory commentaries on each.

CHAR ASHERUM, OR THE FOUR HINDOO DEGREES.

I now proceed to describe the customs and manners of the Hindoos, and their religious ceremonies.

The following are the rules observed by the Brahmins. When a Brahmin is out of his minority, he divides the remainder of his life into four portions, for the performance of the four Asherum, or degrees.

THE FIRST DEGREE, or *Berhemcharee*. The Brahmins regard the *Zenar* as one of the first principles of their religion: indeed none of the three first tribes consider themselves initiated till they have put it on. A Brahmin may put on the *Zenar* at any time between eight and sixteen years of age; a *Kehteree*, from eleven till twenty-two; a *Byefs*, from twelve to twenty-four; but a *Sooder* cannot wear it. If any of the three tribes neglects to put on the *Zenar* within the prescribed time for each, he is not considered as a Hindoo. A Brahmin receives the *Zenar* from his father
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or tutor; a Kehteree and a Byefs, from the hands of a Brahmin. Only a Brahmin can twist this cord; and that which a Brahmin puts on the first time, must be twisted by his father or tutor. It is made after the following manner: three threads, each measuring ninety-six hands, are twisted together; then they are folded into three, and twisted again, making it to consist of nine threads. This is folded again into three, but without any more twisting, and each end fastened with a knot. This is the *Zenar*, which, being put upon the left shoulder, passes to the right side, and hangs down as far as the fingers can reach. A Brahmin wears four *Zenars* together, and the other two cast only three. Some say that for this purpose cotton thread is used by the Brahmins; worsted by the Kehteree; and hempen thread by the Byefs. The first time that they put on the *Zenar*, they hang along with it a slip of deer skin, three fingers breadth; but it is shorter than the *Zenar*. A Brahmin uses antelope skin; a Kehteree any other deer skin; and a Byefs goat skin. They, moreover, at this time, wear round the waist a cord, made of a particular kind of grass, called *Moonj*.

He next learns the *Gayteree*, which are certain words in praise of the sun. This they consider like the Kelma of the Mahomedans.

A Brahmin also receives a staff of palafs wood; but for a Kehteree, or Byefs, it is made of any other wood.

After the performance of these ceremonies, the novice is brought from his father's house, and placed under his tutor, to be instructed in the Bedes; beginning first with reading his own particular Bede. They say, that when the philosopher Byafs divided the Bede into four parts, he instructed four
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of his disciples in the respective doctrines of each; the descendants of which disciples have followed the tenets of the particular Bede inculcated by the first teacher. They never begin to read the Bedes at any of the following times, *Purwa, Ashtomeen, Pooren Mass, Amavuss*; neither in the nights of *Ashtomeen*, nor *Chutturdussy*; nor during an eclipse. But any other of the six above-mentioned ceremonies may be performed at those times.

When a *Berhemcharree* goes to the necessary, he hangs the *Zenar* upon his right ear. On this occasion, in the day time he turns his face to the north, and at night to the south. He afterwards washes his privities five times with water, having each time previously used earth. This is performed with the left hand, which he then cleanses five times in the same manner. Next he washes both hands five times; and concludes with washing his feet thrice. When he urines, he cleanses the parts once with earth and water, and then three times with water; using his left hand as before; after which he washes both hands and feet. This is the number of purifications required from the time of putting on the *Zenar*, till sixteen years of age, after which period they are doubled. After performing three ablutions, he sits down upon his haunches looking towards the east or north. Then he takes in his right hand a little water, which he drinks. Then he cleans his teeth with a *Miswak*, using a fresh one every day.

The dress of a *Berhemcharree* consists of, 1, The *Lungowtee*, which is a piece of cloth for covering the privities. 2, The *Lungee*, another cloth which covers the *Lungowtee*. 3, A sheet without any suture. 4, A linen cap. He bathes every morning before sun-rise, without any covering but the *Lungowtee*, and the cord of *Moony*. He begins
with

with taking up in his right hand a little water, and says, "Pardon my offences." After which he throws away the water. Then he rubs himself all over with earth, and if he is in a river, dives three times, or else he throws water thrice over his body, and rubs himself with his hands. Next he repeats the name of God, and then thrice takes up in his right hand a little water, which he sips, and repeats certain prayers, during all which time he sprinkles water upon his head. Then with his forefinger and thumb he stops his nostrils, and bowing down his face to the surface of the water, repeats another prayer, and then dives, or throws water over himself thrice. He then sprinkles seven times his forehead, breast, and shoulders. Then joining his open hands, he fills them eight times with water, and throws it towards the sun, repeating a particular prayer; after this he sips a little water, and repeats the *Parayenam*, mentioned under the article *Patenjil*. This they call the ablution, whether it be performed in a river, pond, well, or house. He then puts on his clothes, and if he is a follower of *Ram*, makes a mark with ashes along his forehead. If he is a follower of *Kishen*, he makes twelve kushkehs, namely upon his forehead, breast, navel, the right and left sides thereof, the shoulders, tips of the ears, the loins, the crown of the head, and the throat. The clay of the Ganges is in the highest esteem for this ceremony; but they sometimes use saffron, and other dyes. A Sooder marks only a circle upon his forehead. After this he takes up his staff, and puts over his shoulders a leather belt, which fastens at the navel with a cushion. Then he performs the *Sindeyha*, which is saying a certain prayer, and drinking and sprinkling water in a particular manner. Next he performs the *Howm*, or burnt sacrifice.

When he has performed all these ceremonies, he goes and waits up-
on

on his tutor, and reads the Bedes. Immediately that the sun begins to decline, the *Berhemcharee* repeats all the ceremonies above described, with some trifling variation. Then he goes and begs food from three, five, or seven houses; but he will not receive any from a Sooder. When he has dressed a sufficient quantity, he carries it to his tutor, and asks permission to eat. Before he begins to eat, he says a prayer, and performs some particular ceremonies: and after he has done, repeats another prayer. He never speaks during meals. At the dusk of the evening he repeats the *Sindeyha* and *Howm*. After this he reads two or three hours, and then sleeps upon the ground on a bed of straw, a tiger's skin, deer skin, or such like. He abstains from flesh, honey, beetle, and perfumes. A *Berhemcharee* wears his head shaven, leaving a lock of hair at the back of the crown. The hair of the other parts of the body is suffered to grow. He uses neither *Sirmah* nor oil; and never goes where there is singing, dancing, or gaming. He never kills any animal; and has no commerce with women. He never eats of any dish, till his tutor has tasted it. He is enjoined to abstain from lying, anger, avarice, and envy; and is forbidden to speak ill of any one, even although he may deserve it. In short, he is commanded to lead a life of virtue and holiness. When he prays, he looks towards the east, or the north. He never looks at the sun at the time of rising or setting. Some continue in the degree of *Berhemcharee* forty-eight years, allowing twelve years for the study of each Bede. Some pass through this degree in five years, and others only continue in it till they have learnt the Bedes. Others, again, spend all their lives in this state; and in pursuit of *Muchut* inflict upon themselves great austerities.

THE SECOND DEGREE, *Gerisht, h.* When the *Berhemcharee* has finished his studies, if he finds an inclination to devote his life to the service of God,

God, and despises all worldly enjoyments, nothing can be more meritorious; but if he does not feel such an inclination, he waits upon his tutor, and asks permission to return to his father's house.

He then throws aside all his dress, excepting the *Zenar*; but continues the ablutions, and other ceremonies, like a *Berhemcharee*. If he is a Brahmin, he puts on a turban, and a sheet eight cubits long and two broad, which serves to cover his loins and thighs. Another sheet, four cubits long and two broad, he throws over his shoulders; this may have a future, but the other not. A *Gerisht^h* of any of the other casts, wears different kinds of dresses. He now marries, in the manner that will be described hereafter.

The *Gerisht^h* performs certain prayers, and the *Howm*, or burnt-sacrifice, after the following manner. He takes in his hand a branch of a peepul, or palaś tree, a cubit in length, and burns it in the *Howm* fire. He then passes into the fire another branch of the same kind, and after having scorched it, takes it out and preserves it against the next *Howm*, which he performs with this stick; and then scorches another in like manner, which he preserves against the time of performing the *Aginhowter*. This is a particular *Howm*, made with peepul wood, and two other sticks, which, by means of a strong cord, are rubbed together till they take fire, when they are put into three earthen vessels. He then makes the figure of a tortoise with one and a fourth of a seer of rice-flour, and sprinkles it with oil. Part of this he throws into the three fires, as an offering to the Dewtahs; and the remainder he gives to the Brahmins, eating some himself. A third part of the fire, he preserves during his whole life, and every day performs the *Howm* with some of it, throwing into the

fire as an offering to the Dewtahs, rice, ghee, milk, barley, or any other eatable. And he repeats the *Aginhowter* on every *Purwa*, from the fourth day after his marriage, till he separates from his father, which is the period of this ceremony.

Any of the casts, excepting a Sooder, may be a *Gerisht*,^h. At four ghurries before day-break, he rises in his bed, and prays. He divides his time into eight parts, assigning to each a particular duty. First, when the sun is above the horizon, he first looks on it, then on fire, next on water, and last on gold. If he is a prince, he first looks on the sun, then on a Brahmin, then on a cow, and last on ghee. But if none of these eight things are present, he must look upon the palms of his hands, and perform the *Sindehya*. The second portion of time, he employs in studying the Bedes, and other sciences. The third, he passes in the service of his prince; and in the transaction of his own business. The fourth, in the performance of his family concerns. The fifth, which is at noon, he spends in ablutions, the *Sindehya*, and in sprinkling water with his hands, as an offering to the Dewtahs, the *Rehehsir*, and his ancestors, which ceremony they call *Turpun*, and it is accompanied with certain prayers. The sixth, he prays to Bishen, Mahadeo, the sun, Durga, and Gunnies. This ceremony, which they call *Deopoojah*, will be more fully treated of hereafter. The seventh, he throws into the fire some of his food, as a burnt-offering to the Dewtahs. After which he performs the *Atitpoojah*, which is this: he looks out for a person who is hungry, and when he has found him, treats him with great attention, and feeds him. Then he eats himself, and these ceremonies collectively are called *Bysodeo Pooja*. A Brahmin obtains his food by gleanings from the field after the reapers. Or if he does not approve of this method, he may receive it from any of his family.

family. Or if he does not choose this, he may receive the voluntary donations of strangers, who are Brahmins, Kchtere, or Byes. But if he neither likes this, he may beg. Or if he does not approve of this, he may cultivate land. They think that trade is the worst means by which he can support himself. It is not proper for a Brahmin to keep a greater stock than twelve days provision; but others may have as large a store as they please. *The eighth*, he listens to the ancient histories of holy men; and performs the *Sindehya*. If he is hungry, he eats again at this time. He spends the remainder of the evening, till the first watch of the night, in studying philosophy, after which he goes to rest. This they consider to be the proper distribution of time. They observe many particular ceremonies during eclipses, and other holidays; the Kchtere and Byes performing fewer than the Brahmin.

THE THIRD ASHERUM, *Banperisht*,^h is the name also given to the professor, as well as to the degree itself. A Sooder cannot take this degree.

When a Brahmin, Kchtere, or Byes, arrives at old age, or becomes a grandfather, he may give up the management of his family to his son, or some other relation, and bid adieu to the world. He quits the city, and retiring to the desert, there builds himself a cell, where he weans his heart from all worldly concerns, and makes preparation for his last journey. If his wife, through affection, wishes to accompany him in his retirement, it is allowable; but they must subdue all carnal inclinations. Here he preserves the perpetual fire for sacrifice, and covers himself with the leaves or bark of trees; a coarse *Lungowtee* being the only piece of linen that he may wear. He never cuts his hair nor nails. At morning, noon, and evening, he performs his ablutions, with the *Sindehya*; and every morn-

ing and evening the *Howm*, in the same manner as is directed for the *Gerisht*; but his ablutions are now trebled. He hangs down his head, and observes the other rules prescribed in *Patenjil*. He reads the *Bedes*, never sleeps in the day-time, and always lies upon the bare ground. In the summer months he sits in the sun, surrounded with four fires. During the four rainy months, he dwells upon a stage raised above the water by four poles, but entirely exposed to the weather. In the four winter months, he sits all night in cold water. He incessantly performs the fast of *Chanderayin*, and eats only at night. It is allowable for him to amass a store of provisions sufficient for one year; but he receives nothing from any one; and only supplies himself with wild grain and fruits. He never cooks his viands; but it is allowable for him to soften them in water. When he cannot collect provisions himself, he applies to other *Banperishth's*, or if they cannot supply him, he then through necessity goes to the next town for food, but remains there no longer than is necessary for that purpose.

If he is weary of life, he travels towards the east or north, till he expires with the fatigue of the journey, or else he throws himself into a fire; or precipitates himself from an eminence; or drowns himself. They think this is the sure road to paradise; but unless he had obtained the state of *Sonnyass*, he will not from this action alone be rewarded with *Muckut*.

THE FOURTH ASHERUM, *Sonnyass*. Nothing can exceed the austerities of this state, which, when properly performed, ensures the reward of *Muckut*. His majesty calls one of these disciplinarians *Sonnyassy*.

When a man has passed through the three degrees above described, he goes

goes and asks permission from his tutor to enter into this state, which being obtained, he quits his wife, shaves his head and beard, and gives up all worldly concerns. His tutor presents him a *Lungowtee*, and a small piece of cloth; and accepts some trifle in return.

The disciplinarian then gives up reading, and applies himself solely to contemplation. He lives alone in the wilds. Every morning, noon, and evening, he performs his ablutions, and purifications, and follows the rules prescribed in *Patenjil*. He has a particular way of performing the *Sindehya*, and continually repeats the word *Awan*, which is the commencement of the *Bedes*. Towards the evening, he goes to the nearest town, and begs his food from three, five, or seven houses, inhabited by Brahmins, repeating the name of God; but he never receives from one house more than a handful. If they give it him in his hand, he eats it immediately; but if they throw it on the ground, he takes it up with his mouth, or collecting it in a cloth, washes it in the river before he makes his meal. Then he retires to a place, where there are not any signs of cooking or eating, or lighting of fires.

He refuses all communication with a *Sooder* or *Mileetch*, and if any person does not supply him immediately with food, he will not wait. Before he eats, he squints upon the end of his nose, and, contemplating, walks on with his head and feet bare, never standing still in one place. He never stays more than three days in a city, nor two in a village. In the rains he dwells in one place; and thus he passes his life.

Some perform all these austerities in the first and second degrees. Some allow twenty-five years for each of the four states.

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The second degree, or *Gerisht*, may be professed by any of the four tribes. From the first and third, the *Sooder* is excluded. The fourth is peculiar to the Brahmins.

THE WORSHIP OF THE DEITY.

The Hindoo philosophers say, that whosoever seeks to please God, must set aside part of his property for the purpose of divine worship. According to the followers of Nea-iy, Beysheekhek, Meymansa, Beydant, Sank, and Patenijil, there are four kinds of divine worship, namely, Pooja, Juggen, Dan, and Sheradh, which will be explained in their proper order.

THE FIRST KIND OF WORSHIP, OR POOJA.

Issur Pooja. Since they admit that the Almighty occasionally assumes an elementary form, without defiling his holiness, they make various idols, in gold and other metals, which serve to assist their imaginations whilst they offer up their prayers to the invisible Deity. This they call *Pooja*, and divide into sixteen ceremonies. After he has performed his usual ablutions, with the *Sindehya* and *Howm*, he sits down looking towards the east or the north, with his legs drawn up in front. Then taking in his hand a little water and rice, sprinkles the idol, thinking that he thereby begins the worship of God. Next is the *Kulsh Pooja*, when he worships the idol's flaggon. Then follows the *Shunkh Pooja*, or the worship of the Conch Shell. Last is the *Ghunta Pooja*, which is plastering the bell with sandal wood. When he has performed these *Poojas*, he throws down a little rice, and wishes that God may be manifested. Thus far includes the first of the sixteen ceremonies. 2. He places a table of metal, or any thing else, as a seat for the Deity. 3. He throws water into a vessel to wash his footsteps. In Hindoostan it is the custom, that when a superior enters the house
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of an inferior, he washes his feet. 4, He sprinkles water thrice, to represent the idol rinsing his mouth. It is also the custom, for an inferior to bring to a superior water, to rinse his mouth before meals. 5, Sandal, flowers, beetle, and rice, are offered to the idol. 6, The idol and his feet are carried to another spot. Then he takes in his right hand a white conch shell full of water, which he throws over the idol, and with his left hand rings the bell. 7, He dries the idol with a cloth, replaces it upon its feet, and dresses it. 8, He puts the Zenar upon the idol. 9, He makes the *Kuskeh* upon the idol in twelve places. 10, He throws over the idol flowers, or green leaves. 11, He fumigates it with perfumes. 12, He lights a lamp with ghee. 13, He places before the idol trays of food, according to his ability, which are distributed amongst the by-standers as the idol's leavings. 14, They call *Numskar*, which is worshipping God with heart and tongue, and stretching himself at full length with his face towards the ground. This prostration is called *Dundowt*. Then he lays himself in such manner, that his eight members touch the ground; namely, the two knees, two hands, forehead, nose, and cheeks, and this they call *Shashtang*. These kinds of prostration are also performed to great men. 15, He compasses the idol several times. 16, He stands like a slave, with his hands uplifted, and asks permission to depart. There are particular prayers, and many different ways of performing these sixteen ceremonies. Some use more than these sixteen ceremonies; and others believe that only from the 9th to the 13th are indispensable duties. Excepting a Sonnyaffy and a Sooder, all other Hindoos perform this *Pooja* thrice every day.

God may be adored in the heart; or in the sun; or in fire; or in water; or in earth; or under the form of an idol.

They

They also make images of those who have attained immortal felicity, and consider the worshipping of them as the means of obtaining salvation.

THE SECOND KIND OF WORSHIP.

Juggen, which they also call *Jag*, and it is of three kinds. 1, *Pak Juggen*, making the *Houm* in the name of the Dewtahs, and bestowing charity before he eats. This is of different kinds. 2, *Jup Juggen*, repeating prayers, and reading books of wisdom. And these two are in constant use. 3, *Bidh Juggen*, is also of several kinds, in some of which great sums of money are expended, and a number of animals sacrificed. One kind of *Bidh Juggen* is the *Ashowmeedh Juggen*, which is performed only by great monarchs. When every thing is prepared for the sacrifice, they place in the front a white horse, who has a black right ear, and after repeating certain prayers, the prince sets out upon conquest, and carries victory wherever he goes. All the monarchs of the earth become tributary to him, and enter into his troops. They say, that whosoever has performed this ceremony an hundred times, will become a monarch of the upper regions. They pretend that there have been several such, and relate marvellous stories of them. If he does not perform that number, he only obtains a comfortable habitation there. *Rassewee Juggen*. At this grand sacrifice, all the monarchs of the earth must be present, and they alone can officiate. Whosoever has presided at such a sacrifice twice, becomes a monarch of the upper regions, and they say, that many have obtained this felicity. This sacrifice is of various kinds; but the two here given must suffice for this volume.

THE THIRD KIND OF WORSHIP.

Dan, giving money and goods to the needy. There are various ways of bestowing alms, but the following are most in estimation. 1, *Toladan*, weighing himself against gold, silver, and other valuables. 2, *Herngirbh Dan*. An image of Brahma is made with four faces, in each of which are two eyes, two ears, two noses, and two mouths; it has four hands, and the other parts of the body like an ordinary man. It is of gold, weighing not less than thirty-three tolals and four maslahs, nor more than 3410 tolals. The height must be seventy-two fingers, and breadth forty-eight fingers. This is adorned with jewels, and, after the performance of certain ceremonies, given away in alms. 3, *Brahma, und Dan*. An egg is made of gold of two parts, which join together so as to form a perfect oval. It must not be smaller in breadth and height than twelve fingers; nor larger than 110 fingers. The weight from sixty-six tolals six maslahs, to 3333 tolals four maslahs. 4, *Kulptoor Dan*, is the name of a tree, which was one of the fourteen things brought out of the sea by the *Kowrum Owtar*; which will be described hereafter. Birds are represented sitting upon the branches. It is made of gold, and must not weigh less than two tolals. 5, *Goosihsir Dan*. One thousand cows, with the points of their horns plated with gold, and their hoofs with silver, with bells and kattasses about their necks. 6, *Herenneeyeh Kamdheen Dan*. A cow and calf made of gold, weighing from 850 to 3400 tolals. 7, *Herenneeyeh-shew Dan*. A horse made of gold, weighing from ten tolals to 3333 tolals four maslahs. 8, *Herenneeyeh-shewrith Dan*. A four-wheeled chariot made of gold, with four or eight horses, weighing from ten tolals to 6660 tolals eight maslahs. 9, *Heemhestrith Dan*. A carriage drawn by four elephants, all of gold, weighing from sixteen tolals to 6660 tolals eight maslahs.

10, *Penehlongel Dan*. Four ploughs of gold, the same weight as the last article. 11, *Dehra Dan*. A representation of a piece of land, with mountains and rivers, made of gold, not weighing less than sixteen tolahs eight makhahs, nor more than 3333 tolahs. 12, *Wishwachucher Dan*. A golden sphere, weighing from sixty-six tolahs eight makhahs to 3333 tolahs four makhahs. 13, *Kulpleta Dan*. A golden vine, weighing from sixteen tolahs to 3333 tolahs four makhahs. 14, *Suptsagir Dan*. A representation of the seven seas in gold, weighing from twenty-three tolahs four makhahs to 3333 tolahs four makhahs. 15, *Ruttendheen Dan*. A cow and calf made of precious stones. 16, *Mahabhootghit Dan*, is a golden figure, with the head of an elephant, and the other parts human. This is *Gunnies*. Weight from sixteen tolahs eight makhahs to 3333 tolahs four makhahs.

According to some books, *Toladan* is the only kind that is proper, and none of the others should be less than 106 tolahs six makhahs, or more than 833 tolahs four makhahs. There are also different opinions about the manner of distribution: some maintaining that it ought to be first given to the *Achareya*, and by them distributed to others. An *Achareya*, is one who teaches the Bedes, and other sciences. Some direct it to be given to other Brahmins.

There are distinct ceremonies appointed for each kind of *Dan*; but they may be given at any time, although during eclipses, and when the sun enters the sign Capricorn, and some other seasons, are esteemed more especially meritorious. Great rewards are promised to those who are charitable, inasmuch that for the first kind of *Dan*, if he weigh himself against

against gold, he will remain in paradise for one hundred million kulps; and when he reassumes a human form, will be a mighty monarch.

THE FOURTH KIND OF WORSHIP.

Sheradh, giving charity in the name of his ancestors, and which is done at various times. 1, The day on which he dies, and the anniversary thereof. 2, On the Tith Amavus, of every month. 3, The sixteenth Tith, of the month of Affin. 4, Bestowing charity in their names at some public place of worship.

The following is the manner of performing the *Sheradh*. He gives to the Brahmins money, goods, and food, dressed and undressed, in the name of his father, grandfather, and great-grandfather; and of his mother, grandmother, and great-grandmother.

According to the four tribes, when *Poojah*, *Jug*, *Dan*, and *Sheradh* are performed, the Deity is completely worshipped.

THE OWTARS, OR INCARNATIONS OF THE DEITY.

The Hindoos of the sects of Nee-aiy, Beysheckeh, Beydant, Meymanfa, Sank, and Patenjl, believe that God occasionally assumes an elementary form; which manifestation they call *Pooran Owtar*.

Those numberless parts of the creation, which by the ray of divinity that they possess, are endowed with wonderful powers, they call *Unsh Owtar*.

THE POORAN OWTARS.

They say, that during the four Jowgs, there will be ten Owtars; and that nine have already appeared.

MUTCH OWTAR.

When the Deity was manifested under the form of a fish, of which they give the following account. In the country of Darawird, situated at the extremity of the Dekhan, in the city of Behdrawutty, during the Sut Jowg, in the month of Phagun, on the Tith Ekadussy, Rajah Mun, who had bid adieu to all worldly desires, and had solely employed himself in the worship of God, for above a million years, was performing his devotions on the beach of the river Kirtmala: and whilst he was performing his ablutions, a little fish came into his hand and said, "Preserve me." It remained in his hand the space of a day and night, when having become larger, he put it into an ewer. When this would not contain it, he put it into a jar. But growing too large for it, he threw it into a well; from thence he removed it to a pond; and from thence into the Ganges. But this soon becoming too confined for the fish, it went into the ocean. When it had filled the ocean, the Rajah discovered it to be the Deity, worshipped it, and prayed to be informed of the cause of the manifestation. He heard the following answer, "I am the only God, and have assumed this body for the deliverance of yourself, and a few more of the elect. After seven days, a light shall shine forth, and the earth shall be deluged with water. Embark on board a certain ship, taking with you a few righteous persons, together with the divine books, and the choicest medicines; and fasten the ship to the horn, which grows out of my head." The deluge lasted one million seven hundred and eighteen thousand years; and when the deluge ceased, the fish disappeared.

KOWRUM

KOWRUM OWTAR.

In the month of Katick Suckulputch, on the Tith Duadully, God appeared in the form of a tortoise. The Dewtahs wanted to churn the ocean, in order to make the water of immortality, in the same manner as butter is obtained from milk. For this purpose they made use of the mountain Minder, which is the largest in the universe, by way of a churn pole. The weight of the mountain was so excessive, that they could not sustain it, so that it sunk into the ocean, and they were not able to recover it, till God appeared in the form of a tortoise, and raised it upon his back, when the Dewtahs obtained their wish. On this miraculous occasion, fourteen invaluable treasures were obtained from the sea. 1, *Lutch-meen*, riches, appeared like a blooming bride, and bestowed blessings upon mankind. 2, *Kowstubb Mun*, a wonderful resplendent jewel, of ineffimable value. 3, *Parjatuckbeeretch*, a tree whose flowers never fade, and whose odor perfumes the universe. According to some it is oracular, and bestows whatever is desired; which donation is called *Kulpbirkh*. 4, *Soora*, wine. 5, *Dehmunter*, a physician who healed the sick, and raised the dead to life. In his right hand he held a leech, and in his left a branch of the Mirabolan tree. His majesty says, that these ought to have been reckoned separately, and increased the number of blessings to sixteen. 6, *Chanderman*, the moon. 7, *Kamdhen*, a wonderful cow, from whose dugs issued whatever was wanted. 8, *Iyraput*, a white elephant with four tusks. 9, *Sunkh*, a wonderful sounding white conch shell, which bestowed victory upon whomsoever possessed it. 10, *Amrit*, or the water of immortality. 11, *Bikkh*, deadly poison. 12, *Rumbha*, a beautiful woman of an amiable disposition. 13, *Assoo*, a horse with eight heads. 14, *Sarengdhenook*, a bow that never failed to carry an arrow true to the mark.

After

After these discoveries, *Kowrum* descended into the earth, where they believe he is still existing.

BARAH OWTAR,

Or the hog; which incarnation happened at the city of Bermahwert, near Neemkhar, in the Soobah of Owdh, during the Sut Jowg, in the month of Katick, on the Tith Pooran Maffy, after the following manner. One *Hirnakess*, of the race of the Deyts, had passed a long life in religious worship. One day God revealed himself unto him, and asked him what he wished for. Hirnakess, rejoiced at these words, enumerated all the noxious animals, and entreated that they might not have power to hurt him; and that he might be universal monarch. Shortly after he obtained his wishes. When he took upon himself the government of the upper regions, he committed the earth to the care of one of his relations. The Dewtahs, accompanied by Brahma, went to Bishen, and they altogether laid their grievances before the Almighty. Hirnakess, in enumerating the noxious animals, had forgotten to include the hog, wherefore they received for answer, "I will manifest myself under that form, and deprive him of life." A short time after, God appeared in that form, and destroyed Hirnakess. They show the place where this happened, near Soroon.

NIRSINGH OWTAR,

Was an animal from the head to the waist like a lion, and the lower parts resembling a man. It appeared at the city of Kerenpoor, now called Herdoun, near Agra, during the Sut Jowg, in the month of Byfakh Suckulputch, on the Tith Chutterduffy.

It

It is related, that one Herenkishp, of the race of the Deyts, having spent many years in austerities, God revealed himself unto him, and asked him what he wanted. He first asked, that his death might neither happen during the day nor night. He then begged that he might be invulnerable from all noxious animals, naming them one by one; and concluded with demanding to be sole monarch of the earth, and of the upper regions. The Dewtahs were accordingly put under his command, and the universe groaned under oppressions. The chiefs of the Dewtahs besought Brahma to be their mediator with God; and he heard their prayer. * Herenkishp had a son, named Pirladh, who associated with the Dewtahs in their worship of the Deity, and notwithstanding his father did every thing to molest him, never could be made to swerve from his duty. One evening Herenkishp came to his son, and asked him where the Deity was to be found. He described him as being every where, and in order to explain himself, pointed to a pillar, saying that he was manifested even there. Herenkishp ignorantly struck the pillar; when by the miraculous power of God, there issued from it the animal above described, and tore him in pieces. This happened at the interval between day and night, and not by any animal that he had described. It is said, that *Nirsingh* asked Pirladh what he desired, and that noble minded being asked only for *Jewun Muchut*, which is everlasting life, free from worldly joy and sorrow. This Owtar continued manifest one hundred years.

B A M U N O W T A R.

In the Tertya Jowg there lived, at the city of Soonbhedra, on the banks of the Nerbudda, one Kusht, the son of Merech, the son of Brahma. In the month of Bhadun, on the Tith Duadussy, Suckulputch, this Kusht had

had a male dwarf by his wife Arwut. This is the Bamun Owtar; and he lived one thousand years.

A person, of the race of the Dyte, named Bul, inflicted upon himself many austerities, in hopes of obtaining for his reward the monarchy of the universe. God appeared unto him, and granted his wish. When he assumed the government, he did not dispossess any of the Dewtahs. But although he performed various *Juggens*, he omitted to offer to the Dewtahs their appointed share; whereupon they, through the mediation of Brahma, prevailed upon Bishen to dethrone him. He by his prescience foretold what should befall him, and which was accomplished to the very minute. When this infant dwarf was of a proper age, they placed him in the school of the philosopher *Birdewaj*, and he attended that philosopher at the *Juggen* which the rajah performed at Koorkheyt. The rajah asked him what he required, and he answered, "Give me as much land as I can measure with three steps." The rajah was angry, and said, "Why ask you such a trifle from me, seeing that I am such a powerful monarch?" However, after a long conversation, he at last consented. The first step of *Bamun*, included the earth and *Patall*, and the second took in all the upper regions. The rajah, in exchange for the third step, delivered himself up to him. Because the rajah was naturally good, Bamun, after depriving him of his kingdom, made him monarch of the infernal regions.

PURRISHRAM OWTAR.

In the Tertya Jowg, in the month of Byfakh Suckulputch, at Rungta, near Agra, in the house of Jumdekhen, a Brahmin, there was born this child.

One

One Deeruj, of the race of the Dyte, who had neither hands nor feet, at that time sat upon the throne. He was very unhappy at his misfortune, and at length quitting the world, retired to the mountain of Kylafs. Mahadeo had compassion upon him, and gave him a thousand hands, and made him monarch of the three regions. But he oppressed the Dewtahs till, at their prayer, God consented to put an end to his tyranny. They say that Jemdekhen was a descendant of Mahadeo, and Runecka, his wife, of the posterity of Adit, the mother of the Dewtahs. She had five sons, of whom Purrisfram was the last. He was educated by Mahadeo in the mountain of Kylafs; and his father Jemdekhen worshipped in the desert. Deeruj was one day hunting, and happened to pass by the cell of Jemdekhen. Being very hungry and thirsty, Jemdekhen supplied him with exquisite viands, and also presented him with dresses and jewels befitting a monarch. The rajah was astonished, and said, "I will not venture to touch these things, till you have informed me in what manner you came by them." He answered, "Indre, the monarch of the upper regions, intrusted to my care the cow Khamdheen, and whatever I want she gives me out of her dugs." This account filled the rajah with avarice, and he demanded the cow. Jemdekhen said, that without the order of Indre, he could not comply with his desire, neither would he be able to take her by force. He was amazed, and having collected together a great number of troops, commenced hostilities, but without any effect. At last he came secretly in the night, and killed Jemdekhen, but could not get any tidings of the cow. Runecka sent for her son Purrisfram, and after performing the usual ceremonies of mourning, according to the custom of her tribe, burnt herself, and sent her son to revenge the death of his father. Purrisfram, possessed of divine power, after twenty battles, slew the rajah, and restored the kingdom to the Dewtahs. Then having collected

lest together all the riches of the universe, he performed the Juggen, and bestowed the whole in charity; after which he retired from the world. They believe him to be still living, and show his habitation in the mountain of Mehinder in the Koken.

RAM OWTAR.

They say that Rawen, of the tribe of the Rakufs, who was only two descents from Brahma, had ten heads and twenty hands. He spent ten thousand years in the mountain of Kylafs, worshipping God; and devoted his heads, one after the other, in hopes to obtain for his reward the monarchy of the three regions. God appeared to him, and granted his desire. The Dewtahs, being oppressed by him, implored the Almighty to dethrone him. Their prayer was granted, and Ram appointed to execute the divine will. Ram was born in the Tertya Jowg, in the month of Cheyte Suckulputch, in the ninth Tit, in the city of Owdh. His father was Rajah Jefferut, and his mother Kooshelya. In his youth he acquired every art and science, and afterwards despising worldly enjoyments, traversed the deserts, and made pilgrimages to all the holy places. At length he became king of the earth, and destroyed Rawen, and introduced many laws.

KISHEN OWTAR.

Above four thousand years ago, Ogur Sein, of the Jadown tribe, reigned at Mehtrah, but was dethroned by his son, Kenfs, who assumed the government. At the same time Jerafund, Seis Paul, and other kings of the Dyte cast, exercised unbounded tyranny. The earth, thus oppressed, assumed the form of a cow, and accompanied by Brahma, went to Bishen, and implored him to deliver her from those oppressors. He granted

granted their request, and committed the execution of it to Kishen. The astrologers foretold Kenfs, that a person should soon be born who would deprive him of life, upon which he ordered that all the new born infants should be destroyed; and thus every year shed the blood of numberless innocents. His sister, Deywuckee, just now married Buffdeo, of the Jadowm tribe. At this time Kenfs heard a voice saying, that the eighth son of that marriage would kill him. He therefore threw them both into prison, and destroyed seven of their children. But in the beginning of the Kal Jowg, in the month of Bhadun Kishenputch, Tit,h Ashtoomee, Kishen was born in the prison at Mehtra. The guards were fallen asleep, the fetters fell from the feet of the father and mother, and the doors of the prison flew open. The infant said, "Cross the Jumna, and go to the house of Nunda Aheer, and while the family are asleep, bring away his new-born daughter, and leave me in her stead." Buffdeo accordingly forded the river, and leaving Kishen in the house of Nunda, brought away his new-born daughter in exchange.

Kishen, in his ninth year, killed Kenfs, and restored Ogur Sein to his kingdom. He then made war upon the other tyrants, and destroyed them.

He lived one hundred and five years. He had 16,108 wives, every one of whom brought him ten sons and a daughter. And every wife thought that she possessed the whole of Kishen's affection.

BOODH OWTAR

Was born to Rajah Sedowdhen, by his wife Maia, in the city of Mokta, in the Kal Jowg, in the month of Byfakh, Tit,h Sutmee Suckulputch.

They say, that on account of the number of animals which were at that time sacrificed in *Juggens*, the Almighty appeared under a human form, to convince mankind of the wickedness of this custom; and that he accordingly manifested himself at the time abovementioned, and live one hundred years. Some account has already been given of him, in describing the doctrine of Boodh.

KULKEE OWTAR

Will be born of Bishejun Brahmin, by Awejirdence, in the city of Sempel, at the end of the Kal Jowg, in the month of Byfakh Tith Sutmee Suckulputch. He will live a hundred years.

They say, that the time will come when there will not be a monarch on the earth; when wickedness will be universal; grain scarce, and the life of men will never exceed thirty years; but the greatest number will die before that period. And that God, to remedy all these evils, will assume a human form, and make the world flourish again by justice.

Some add fourteen other Owtars, increasing the number to twenty-four; and have written histories of each, containing wonderful relations.

The Hindoos make images of the Owtars of gold, silver, and other materials, and worship them.

UNCLEAN THINGS.

Wine, blood, all the human excrements; a woman who has not performed her necessary purifications; the flesh of ass, hog, dog, and their bones; also the dust that is shaken out of them, as well as of sheep and goats,

goats, and the dust of a broom, or out of a garment. Being touched by a sinner, or a crow, or a cock or hen, or a rat, or a mouse, or an eunuch, or a burnt net, or a washerman, or a hunter, or a fisherman, or a gamester, or a distiller, or an executioner, or a tanner, or a dealer in leather, or a dyer, or an oilman.

PURIFIERS.

Fire, prayer, *Purryanem Sendehya*, sunshine, moonshine, light of a fire, air, water, earth, ashes, mustard seed, wild grain, shade of a tree, the hind part of a cow's leg, a plough, milk, milk-curd, ghee, dung, and urine of a cow.

THE MANNER OF PURIFICATION.

The soul is purified by knowledge, and religious worship; and when the body is defiled by any improper food, it is cleansed by *Purryanem*, or *Sindehya*, or by eating wild grain. A drunkard is purified by melted glass. When the body is defiled by any impurity that proceeds from itself, it is purified by earth and water, and by washing the teeth and eyes. Water that has been defiled by the shadow of a chundal, is purified by sunshine, moonshine, or wind. If any filth falls from an animal into a well, they must draw out sixty jars of water; and if the same accident happens to a pond, they must take out one hundred jars. If any filth falls into oil, it must be boiled. Milk cannot be purified, excepting from the shadow of a chundal, when it may be boiled. Cotton, molasses, or grain, after separating whatever had defiled it, must be sprinkled with water. Gold, silver, stone, vegetables, silk, and whatever grows in the earth, are purified by being washed in water. If they have been defiled by unclean oil, they must be washed in hot water. Wooden vessels, if touched by a chundal, cannot

cannot be purified by any means. But if they are touched by any other unclean thing, or by a Sooder, they may be purified by scraping. The same rule is to be observed for vessels of bone or horn. Any stone vessel that has been defiled, after being washed must be buried for seven days. A sieve, or a pestle and mortar, is purified by being sprinkled with water. An earthen vessel is purified by being heated in the fire. The earth is cleansed by sweeping, or by washing, or by lighting a fire upon it : or if a cow lies down upon it, or walks over it, or in time it will purify itself. If a cow touches any food with her mouth, or a hair, a fly, or any other insect falls therein, it is purified by ashes or water. If it is defiled by any filth falling off the body of the person who is eating, he must wash it with water, or scour it with earth, till it is perfectly clean. If he defiles himself in the upper parts of the body, excepting the hands, he must scour himself with earth, and bathe. If he defiles himself in the lower parts, he is purified by washing the parts. If he is defiled by drinking wine, or by having connexion with an impure woman, or by any human excrement, he is purified by washing, scouring with earth, and washing again, if below the navel ; but if it happens above the navel, then after the second washing, he must anoint the parts with ghee, cow's milk and curds, and cow's dung and urine, and he must also drink three handfuls of river water. If he is defiled by the touch of a washerman, or a dealer in leather, or an executioner, or a hunter, or a fisherman, or an oilman, or a tame hog, he is purified by water alone. But if he touches an unclean woman, a sweeper,* a finner, a corpse, a dog, ass, cat, crow, cock, or hen, or a mouse, or a camel, or is defiled by the smoke of a corpse that is burning ; or by the dust shaken off an ass, dog, sheep, or goat, he must go into water with his cloaths on, look at the sun, and repeat some particular prayers. If he touches human fat or bone, he must bathe with his clothes on ; or drink three handfuls of

water; or look at the sun; or put his hand upon a cow. If he is soiled with the blood of clean animals, he is purified by scouring himself with earth and water. If a garment of wool or silk is polluted by such things as would require a man, if touched, to bathe, it is purified by the wind or sunshine.

IMPROPER DRESS.

It is reckoned indecent for a Brahmin, a Kehteree, or a Byefs, to wear any part of their dress of blue, unless it be of silk or wool. Excepting a Brahminee at night; and a Kehteree woman, whilst a bride, or at a feast, and a Byefs woman when performing Sheradh. But they all take it off during meals.

FORBIDDEN FOOD.

Human flesh, beef, horse-flesh, house fowls, parrots, shabrukhs, pigeons, owl, vulture, camelion, kirdanch, fowls, pepeeheh, water-fowl, frogs, snakes, mungoose, and all animals whose claws are joined together. All tame animals, excepting goat, red water-fowl, heron, dried flesh, the five kinds of rohoo fish, all carnivorous animals, camel, elephant, rhinoceros, monkey, worms of all kinds, camels and mares milk; and the milk of all animals with parted hoofs; the milk of wild animals, and the milk of a cow for thirteen days after calving. The milk of a cow whose calf has died, till she has another; garlic, carrots, onions, grain that has grown in unclean ground; grain that has been touched by the foot of a man, or by the hand of an unclean woman. Any thing that comes from the house of an adultress, or a thief, or of a carpenter, or of an usurer, or of a blacksmith, or of a polisher of metals, or of a goldsmith, or of a washerman, or of an executioner, or of a dealer in leather, or of a public singer or dancer,

or

or of one who sells arms, or of a distiller, or of a physician, or of a surgeon, or from the house of a hunter, or an eunuch. Neither is it lawful to eat any thing that has been dressed for the Dewtahs. Nor the food, nor leavings of any person who is mourning for a relation, nor the food of an irreligious woman, or of a great finner. Cheese, and every thing of that kind that is made of milk, is also forbidden: and whatever is dressed without water or oil; and any thing dressed over night; or any food that is defiled, and unpurified.

Neither is it allowable to eat before performing some ceremonies, which will be now described.

The Manner of Dressing Food, and the Ceremonies to be observed before MEALS.

Every time before cooking, if it be in the house, the ground and part of the wall must be plastered with cow-dung and earth. If it be abroad, then as much ground as will contain all the cooking utensils, must be plastered in the same manner. No person, but the cook, must enter this place. The cook first bathes himself, then puts on a Dhowtee, and covers his head. If a piece of paper, a dirty rag, or any filthy thing, falls upon the ground, which has been spread with cow-dung and earth, the food is spoilt. He must then begin again, by plastering the ground afresh with cow-dung and earth. The cook must be either a woman, or a Brahmin, who makes it his particular business, or a relation; unless the master of the family cooks himself.

Before eating they plaster the ground with cow-dung and earth. They never

never spread any covering over the ground, but may fit upon a plank, or a stool.

The following ceremonies must always be performed before meals, 1, Hearing some part of the Bedes. 2, Sprinkling water, as a libation for their ancestors. 3, Presenting some of the food to their idol. 4, Throwing a little food upon the ground, as an offering to the Dewtahs. 5, Giving some part to the poor. When these ceremonies are concluded, the children eat first, then the man's relations, and last of all himself. Two cannot eat out of one dish, not even infants. Only the cook can serve up the viands. He eats after all have done. For drinking, every one has also a separate cup. Formerly a Brahmin would eat at the house of a Kehtere or a Byefs, and they were also allowed to eat at his. But since the commencement of the Kal Jowg, no one will eat but in the house of his own particular cast. Formerly they used for their plates and dishes the leaves of trees, as well as gold, silver, brass, and *rooyeen*, and would not use copper, earthen ware, or stone. Now they refuse to eat out of a broken dish, or from off the leaves of Peepul or Akh. They account it improper to eat more than once in a day, and once in a night.

OF THEIR FASTS.

The first kind. When they neither eat nor drink, for a day and night. There are twenty-nine such fasts in the course of the year, that are indispensable, viz. the two Akaduffys and Duaduffys of every month. Sewrat, Chutterduffy Suckulputch of Byfakh, which is the anniversary of the birth of Nerfingh. The Tertya Suckulputch of Byfakh, or the nativity of Purishram. The ninth of the Suckulputch of Cheyte, the nativity of Ram.

Alhtomee

Afhtoomée Kishenputch of Sawen, the nativity of Kishen. Some, at these times, abstain from eating grain, or from some particular kinds only.

The second kind. He fasts during the day, and eats at night.

The third kind. He eats nothing but fruits, and drinks milk or water.

The fourth kind. He eats once during the day and night.

The fifth kind. He eats only one particular kind of food, during the day and night; but as often as he pleases.

The sixth kind, Chanderayin, which has been described.

The seventh kind. He neither eats nor drinks for twelve days.

The eighth kind. This lasts twelve days. The first three days, he eats a little, once in a day. The next three days, he eats only once in the night. The next three days, he never eats any thing, unless it is brought to him. And during the last three days, he neither eats nor drinks.

The ninth kind. This lasts fifteen days, after the following manner. For three days and nights, he eats only one handful at night. For the next three days and nights, if any one gives him such an handful, he eats it, otherwise he does not take any sustenance. Then he eats nothing for three days and nights. The next three days and nights, he takes only a handful of warm water each day. The next three days and nights, a handful of warm milk each day.

The

The tenth kind. For three days and nights, he neither eats nor drinks. He lights a fire, and sits at a door where there enters a hot wind, which he draws in with his breath.

The eleventh kind. This also lasts fifteen days, thus. Three days and nights, he eats nothing but leaves. Three days and nights, nothing but the Indian fig. Three days and nights, nothing but the seed of the lotus. Three days and nights, nothing but peepul leaves. Three days and nights, the expressed juice of a particular kind of grafs called *Doobah*.

The twelfth kind. The following is his regimen for a week. 1st day, milk. 2, Milk-curds. 3, Ghee. 4, Cow's urine. 5, Cow's dung. 6, Water. 7, Nothing.

During every kind of fast, he abstains from flesh, adefs, lubyas, honey, and molasses; sleeps on the ground; plays not at any game; has no connexion with woman; anoints not himself with oil; neither shaves; and every day he bestows charity, and performs other good actions.

OF S I N S.

They reckon these of seven degrees.

SINS OF THE FIRST DEGREE.

Killing a Brahmin. 2, Incest with his mother. 3, Drinking spirituous liquors, excepting the Sooder, with whom some kinds is not unlawful. There are three kinds of spirits; that distilled from rice or other grain; what are obtained from fruits or berries; and what are made from molasses and other sweets. The three are forbidden to the Brahmin, but

the Kehteree and Byefs are only prohibited from the two first. 4, Stealing ten mashaahs of gold. 5, Not making expiation for either of these sins for a year.

SINS OF THE SECOND DEGREE.

Lying concerning cast. Speaking reproachfully of any one to the king. Giving the lie to his tutor. Committing incest with his sister. Ravishing a virgin. Committing adultery with a sweeper, a dancing girl, a fisherman's wife, or a friend's wife, or with a daughter-in-law. Forgetting the Bedes. Giving false evidence. Selling a relation. Eating any thing that is unlawful. Breach of trust. Stealing a man, a horse, jewels, or silver. Getting possession of land by fraudulent means.

SINS OF THE THIRD DEGREE.

Killing a cow. Committing adultery with any women that are not prohibited in the first and second degree. Theft. Killing a woman, or a Kehteree, Byefs or Sooder. Practising magick. Committing oppression. Exactiug illegal fines. Being a pimp in any degree. Being a prostitute. Treating with disrespect his tutor or parents. Usury. A Brahmin or Kehteree trading, unless they do it through necessity: but then he may not deal in the following articles; oil, salt, sweatmeats, dressed food, sesamé-seed, red cloths, hempen or linen, or woollen cloths, fruits, medicines, arms, poison, flesh, perfumes, milk, honey, milk-curd, wine, indigo, lack, grass, or water: nor any thing made of leather. But on no pretence shall he neglect to perform *Juggen* to the Dewtahs, and reading the Bedes with his spiritual guide.

Other sins of the third degree are, neglecting to put on the *Zenar* at the proper

proper age ; refusing assistance to his relations in a manner befitting his circumstances ; felling his wife, son, garden, or pond. Digging out of the earth any plant that he has not occasion for ; reading books of any other religion. If a Brahmin enters into service, he sins in this degree. Also the younger brother marrying before the elder, is accounted a sin of the third degree.

SINS OF THE FOURTH DEGREE.

Diffimulation. Sodomy. Injuring a Brahmin. Smelling at wine, urine, or dung.

SINS OF THE FIFTH DEGREE.

Killing any of the following animals ; an elephant, horse, camel, deer, sheep, goat, buffalo, neelghaw, and also fish. Exacting fines from those who are not subjected to them by the laws ; such as sweepers, &c. A Byefs dealing in any of the articles prohibited to a Brahmin or Kehterece in the former degree. Lying. Serving a Sooder.

SINS OF THE SIXTH DEGREE.

Eating small insects, such as ants. Eating out of the hand, or vessel of a wine-bibber.

SINS OF THE SEVENTH DEGREE.

Stealing fruits, flowers, or fire-wood.

And for each sin there is a particular expiation.

They say, that whosoever kills a Brahmin will transmigrate into a deer,
dog,

dog, camel, or hog; after which he will again become a man; but he will always be sickly, and die of a violent distemper. The only way to avoid this, is to tear off his flesh by degrees, and throw it into the fire. To quit his family for twelve years, and beg with a human skull in his hand, confessing his wickedness at every door. This is provided he killed him by accident; but if the murder was wilful, he must perform this penance for twenty-four years.

OUTWARD SINS.

These are innumerable; but the twelve following are accounted the worst: 1, *Kerowd*, being under the influence of anger. 2, *Lowbh*, insatiable avarice. 3, *Dooweehh*, malice. 4, *Rag*, delighting in worldly pleasures. 5, *Man*, pride. 6, *Mowh*, ignorance. 7, *Mud*, being intoxicated with liquor, riches, youth, power, or knowledge. 8, *Shewh*, affliction at the loss of riches, or reputation, or for the absence of friends. 9, *Mumuttoo*, considering the things of this world as his own. 10, *Ahenkar*, self-love. 11, *Bhie*, fearing any but God. 12, *Hirhh*, rejoicing at his own virtue, and at his enemy's vice.

It is the endeavour of all men who have a proper sense of the Almighty, to get free from these twelve human imperfections, and render themselves worthy of his divine blessing. Some say that all evil actions may be comprised under ten heads; of which number the three following vitiate the heart: 1, Adopting the evil sentiments of another. 2, Evil inclination. 3, Thinking ill of God's elect. Three corrupt the body, viz. 1, Seizing another's property. 2, Distressing the innocent. 3, Adultery. And four pollute the tongue, 1, Abuse; 2, Lying; 3, Slander; 4, Impertinence.

Oh

Oh Lord defend us from these offences, and shower down thy mercy upon us.

PLACES dedicated to DIVINE WORSHIP.

The enlightened part of mankind, are sensible that true righteousness is an upright heart; and believe that God can only be worshipped in holiness of spirit. But priests, who know the weakness of vulgar minds, have found it necessary to engage their imagination by the contemplation of visible objects. With this view they have declared particular places holy, and enjoined pilgrimages; which serve as a means of professing their faith; and the promise of future reward, make men perform the journey with enthusiastic cheerfulness.

They are of four kinds. *The first, called Dive*, are dedicated to Brahma, Bishen, and Mahadeo. Of these the principal are the following twenty-seven rivers, 1, Ganges. 2, Serfooty. 3, Jumna. 4, Nerbudda. 5, Beypassa, commonly called Beyah. 6, Buttilah, vulg. Behet. 7, Kowshiekee, near Rohtas in Penjah; and part of it goes to the west quarter of Ghurhee. 8, Nundawuttee. 9, Chunderbhaka, vulg. Chinab. 10, Ser-yoo, vulg. Sirow. 11, Suttewlee. 12, Tapee, vulg. Tipenec; Burham-poor is upon its banks. 13, Purrawuttee. 14, Passawuttee. 15, Goomtee, near Dewarka. 16, Gundakee; Sultanpoor, and the Soobah of Owdh are upon its banks. 17, Bahode. 18, Deeka. 19, Gowdawree; Putten in the Dekhan, stands on its banks. 20, Tamispermee, in the extremity of the Dekhan; it produces pearls. 21, Chirmenowtee. 22, Owrna, near Benaris. 23, Irawuttee, vulg. Rawee; Lahore is upon its banks. 24, Sutdduroo; Ledyaneh is upon its banks. 25, Bheemruthee, also called Bheema, is in the Dekhan. 26, Pernaowna. 27, Bokhra; is in the Dekhan.

han. 28, Atchmeeya. Some include the river Sind (or Indus). Each of these rivers being dedicated to one of the Dewtahs, has particular properties ascribed to it. There are also many places upon the banks of these rivers that are held sacred, amongst which is the town of Sowroon, on the banks of the Ganges; whither multitudes resort on the 12th of Aghun.

CITIES that are called DIVE, from being dedicated to BRAHMA, BISHEN, or MAHADEO.

Kalhee, vulg. Benaris. The city, and round it for five cöse, is held sacred. Pilgrimages are made to it throughout the year; but on *Sewrat* multitudes flock there from great distances. It is considered very fortunate to die here. The Hindoos say that there are several kinds of *Muchut*, viz. *Salookee*, passing immediately through paradise to Kylaß. They say, that after a man has enjoyed paradise, he will return into this world, and after undergoing various transmigrations, he will at last proceed from paradise to Kylaß, from whence he will never return. *Sameeppee*, is when a man in return for his righteousness, after breaking the elementary bonds, is admitted into the service of God's elect, and never returns to this world. *Sawyej*, when having passed through all the degrees of rewards and punishments, he obtains immortal felicity, or the enjoyment of *Muchut*.

Ajewdheya, vulg. Öwdh. It is held sacred ground, to the distance of forty cöse north, and twenty cöse south. It is a place of great resort on the ninth Suckulputch of Cheyte.

Oownitka, vulg. Owjein; all round it for two cöse, is esteemed holy. On the *Sewrat* great numbers of people assemble here.

Kantee,

Kantee, in the Dekhan; all round it for twenty cote is accounted holy. On the eighth of every Hindoo month, that falls on a Tuefday, this is a place of great religious refort.

Mehtra. All round for the diftance of forty-eight cote is held holy. The place was held facred before the birth of Kifhen. The grand days at this place, are the 23d of Bhadun and 15th of Katick.

Dowarka. The country for forty cote in length, and twenty cote in breadth, is efteemed holy. Pilgrimages are made thither on the feasts of *Dewalee*.

Maya, vulg. Herdewar, on the banks of the Ganges, for eighteen cote in length, is confidered holy. Great numbers of pilgrims come here on the 10th of Cheyte.

The above feven cities are called the feven *Lowprees*.

Pyag, now called Illahabads; all round for twenty cote, is efteemed holy. They fay, that when a man dies at this place, whatever he wifhes for, he will obtain in his next regeneration. Although they believe that fuicide in general will be punifhed with torments hereafter, yet they confider it meritorious for a man to kill himfelf here. This place is vifited by the devout, throughout the year; but more efpecially in the month of Maugh.

Nuggerkote. Round for eight cote is accounted holy. Great multi-
tudes

tudes of pilgrims assemble here on the 8th of Sawun and Cheyte Suckulputch.

Cashmeer is also esteemed holy land, being dedicated to Mahadeo; and some parts are esteemed peculiarly sacred.

Religious places of the second rank, called *Assoor*, are dedicated to the race of Dyte. These, on many occasions, unite with the Dewtahs, but the latter are purer. The Dyte are the source of tum (anger), and assume hideous forms. Their temples are placed in Patall.

Religious places of the third rank, called *Arhh*, are dedicated to the Rehkehfer. These are virtuous men, who are rewarded with high rank near the throne of God. Their temples are very numerous, and amongst them are Neemkhar, Phoker, and Khowhub in Budderec.

Religious places of the fourth rank, called *Manook*, who are virtuous men, a degree inferior to the *Rehkehfsir*. These have also many temples, amongst which are Koorkeyte, and forty cose round it. Multitudes assemble here during eclipses of the sun and moon.

There are certain rules laid down for each pilgrimage; and various rewards are promised to those who perform them.

O thou, who seekest after knowledge, learn a lesson from these fables! Every atom of the creation is a sublime temple, which the Deity hath erected, that human imagination may not wander in vain pursuits.

OF MARRIAGES.

The Hindoos have eight kinds. 1, *Brahmee*. The virgin's father, or her nearest male relation, goes and brings the bridegroom to the house where she dwells, and makes preparation for the marriage. Then the girl's grandfather, or her brother, or any other male relation, or her mother, faith before the company, "I have betrothed such a woman to such a man." And the man gives his consent in the presence of the same people. Then they perform the *Howm*, and both parties declare that they have not any bodily imperfection, or infirmity of mind. After this, one of the girl's female relations washes the feet of the bride and bridegroom. Next the bride and bridegroom mark themselves with a *Khushkeh*. There are placed in the middle of the assembly three vessels, one containing rice, one curds, and the other honey, which, after performing certain prayers, are given to the bride and bridegroom to eat. When all this is done, the couple are dressed out, and carried to a corner, where they sit with a curtain between them. The father of the woman, with all his sons, looks towards the east, whilst a Brahmin repeats some prayers, after which he gives the bride and bridegroom some rice, and five beetle-nuts each. Then the curtain is drawn up, and the bride and bridegroom throw the rice and beetle-nuts upon each other. The Brahmin now puts the woman's hands into the man's, and after repeating a prayer, separates them, and then ties together the hands of each with a slight thread. Then the bride's father takes hold of her hands, and gives her away to the bridegroom, saying, "May there always be a partnership between you, and may it produce benevolence and satisfaction." To conclude, they light a fire, and carry the couple round it seven times, which ceremony makes them man and wife; and till this is performed, it is allowable to break off the match.

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2, *Dive*,

2, *Dive*, At a Juggen, all kinds of things are bestowed in charity, at the same time a virgin is given to a Brahmin; and this is their marriage ceremony. 3, *Arsh*, is when a virgin is given in exchange for a cow and a bull, which ceremony completes their marriage. 4, *Rajeputty*, is when a virgin is married with the ceremonies of *Brahmee*, during the performance of a *Juggen*. 5, *Assur*, is when a large sum of money is given to the girl's family by the bridegroom; and which constitutes their marriage. 6, *Khandhir*, is when they marry from mutual affection. 7, *Raksh*, is when any one takes away a man's daughter by force to his own house, and marries her there. 8, *Pyshatch*, is when a man is obliged by law to marry a girl whom he has ravished.

Of these eight kinds of marriage, the four first are entered into only by Brahmins. The fifth is peculiar to the Byefs and Sooder. The sixth and seventh for a Kehteree. The eighth is held disgraceful by all.

The Brahmins never give any dower to their wives. In the former Jowgs, a Brahmin used to marry out of all the tribes; but it was not lawful for any one of the others to wed a Brahmince; neither were superiors and inferiors permitted to intermarry. But now no one chooses to marry out of his own tribe; and even the different branches of each marry only amongst themselves.

There are various tribes of Brahmins, but those most esteemed are descendants of the seven *Rehkehsir*, viz. Kushp, Ater, Bhirdewaj, Bishwametre, Gowtum, Ungera, and Pulestee. Each of these have many branches, and the descendants of each of the seven original stocks are called *Kull* and

and *Gowtir*. A man and a woman of the same *Gowtir* may not marry together, if their relationship be ever so distant.

The *Kehteree*, *Byefs*, and *Sooder*, are each obliged to employ a Brahmin of one of the above seven *Gowtirs*, to perform their marriage and other ceremonies; and a Brahmin so officiating is called *Purrowhit*. It is not lawful for a man and woman to marry, whose *Purrowhits* are both belonging to one *Kull* or *Gowtir*. Upon marriage, the woman quits her family's *Gowtir*, and goes into that of her husband. A younger brother cannot marry before his elder. They do not hold it commendable for the bride to be younger than eight, nor older than ten years. Twenty-five years they reckon the properest age for the man, and think it a folly for any one to marry after fifty. Excepting a prince, it is not thought right for a man to have more than one wife, unless she proves sickly or barren, or her children die in their infancy. In these cases, he may marry ten wives; but if the tenth prove exceptionable, he may not marry any more. If the first wife is unexceptionable, and yet he wants to marry another, he is obliged to give the first wife one third of his estate.

It was formerly the custom, that when any *Rajah* wanted to dispose of his daughter in marriage, he invited all the neighbouring princes to a feast, at which his daughter made her appearance, and upon whomsoever she fixed her choice, she put round his neck a string of pearl. This ceremony was called *Sowjembir*.

OF DRESS.

Singhar, signifies to ornament. Man is ornamented by twelve things.

- 1, Trimming the beard. 2, Cleansing the body by ablution. 3, Making the

the *Kushkeh*. 4, Anointing with odoriferous oils. 5, Gold ear-rings. 6, A *Jammah**, which is tied on the left side. 7, *Mohr*, the gold tassel or fringe that hangs out of the turban. 8, Sword. 9, *Jemdherr*. 10, Ring. 11, Eating beetle. 12, *Mouzah*†.

Women are ornamented by sixteen things. 1, Bathing. 2, Anointing with oil. 3, Plaiting the hair. 4, Jewels worn on the top of the head. 5, Anointing with sandal. 6, Putting on cloaths, and which are of various kinds. The sleeves of some dresses reach below the ends of the fingers, and others come only to the elbow. Mostly they wear a *Peishwaz*, without any shirt, and which is called *Ungeeah*. Instead of drawers, some put on a *Lengha*, which is a *Lowngee* stitched on both sides, and fastened with a belt. It is also made after various other forms. Some have a *Dunddeya*, which is a long sheet worn over the *Lengha*; part of it is thrown over the head, and one end fastens round the waist. They also sometimes wear veils, and long drawers. 7, The *Kushkeh*. Some, besides the *Kushkeh*, ornamented the forehead with jewels. 8, Lampblack, with which they make a beautiful collyrium. 9, Ear-rings. 10, Nose jewels. 11, Necklace. 12, A string of flowers, or pearl, hanging from the neck. 13, Staining the hands. 14, A belt, ornamented with little bells and jewels. 15, Ornaments for the feet. 16, Beetle. To which may be added soft blandishments.

J E W E L S.

Seishpheel, a flower resembling the marigold, made of gold, and worn on the head. *Mang*, an ornament worn upon the parting of the hair of the head. *Gowtilladudir*, is an ornament for the forehead, consisting of five

* A long gown.

† A kind of boots.

short

short points and a long one. *Sehra*, seven strings of pearl, or more, interspersed with natural flowers. This is fastened to the forehead, and covers the face. It is chiefly worn at marriages, and by a mother on the birth of a son. *Teeka*, a jewel in the shape of a crescent, which is worn upon the forehead. *Bindelee*, a round piece of gold smaller than a mohur, which is worn upon the forehead. *Khuntehla*, an ear-ring of a conical form. *Kurrenphool*, an ear-ring resembling a rose. *Deerbutcha*, another kind of ear-ring. *Peepulputty*, small crescents, nine, or more, of which are worn in each ear. *Ballee Chumpakullee*, a small golden rose, worn on the thick part of the ear. *Mowrbhenwir*, an ear-ring in the shape of a peacock. *Beyser*, a kind of nose jewel. *Phoolee*, resembles a rosebud with a stalk, and is worn in the nose. *Loung*, is a golden clove, which is worn in the nose. *Nut, h*, a gold ring, upon which are a ruby and two pearls, or other jewels; it is worn in the nose. *Goolooband*, a necklace, consisting of five or seven strings of very small gold roses. *Har*, a string of pearls and flowers hanging from the neck. *Hans*, a collar. *Kungun*, a bracelet. *Gujreh*, a bracelet of pearls and gold. *Jewee*, five gold barley corn strung upon silk, and worn round the wrists. *Choor*, another kind of bracelet. *Bahoo*, a small kind of bracelet. *Chooreen*, another very small kind of bracelet; seven of which are worn round each wrist. *Bazoobund*, ornaments for the arms. *Taar*, a hollow ring, worn upon the arms. *Ungoothee*, rings, which are of various forms. *Choodirghunta*, gold bells, strung upon silver wire, and worn round the waist. *Kutmekhla*, a gold belt. *Jecheh*, three gold rings for each ankle. *Choor*, two half circles made of gold, which join round the leg. *Doondnhee*, like the *Choor*, but ornamented with engravings. *Mussowree*, differs from the *Doondnhee* in nothing but the engraving. *Payil*, rings worn round the ankles. *Ghoonghroo*, little gold bells strung upon silk, which are worn

about the ankles, between the Jecher and Payil. *Bank*, ornaments for the top of the foot, and which are either square or triangular. *Beetchewa*, toe rings, half a golden ball. *Unwut*, is a ring worn upon the great toe.

The jewels above described are made either plain, or ornamented with jewels; and are of various fashions. The Hindoo goldsmiths are such exquisite workmen, that sometimes they charge a gold mohur for working a tolah of gold. His majesty has pointed out to them many improvements.

W O R K M E N.

The jewellers of other countries fasten jewels, in the settings, with lack; but those of Hindostan make use of a kind of gold which they call *Kurden*, and which is so malleable, that the story of Parvez's gold which he could mould with his hand like wax, seems credible. It is prepared by stratifying very thin plates of gold with field cow-dung, and a particular kind of salt called *Sambhir*, when it is put into a fire of cow-dung, which is suffered to expire. And these operations are repeated till the gold is sufficiently refined. When it is thought to be quite pure, it is put into an earthen vessel, with lime juice, or some other acid, and placed in the fire. After this, it is wound round a stick, and if it is not sufficiently ductile, the stratifications are repeated. The goldsmith first puts a little lack into the socket, and over it a piece of this *Kurden* gold. Then he presses down the stone upon the gold, and fastens the ends over the sides; which fixes the stone so fast, that there is no danger of its falling out. A goldsmith charges sixty-four dams for making a tolah of this *Kurden*.

Zerneshan. He inlays with gold, silver, crystal, cornelians, or steel. For every tolah of gold that is expended he charges $2\frac{1}{2}$ tolahs. If he inlays

inlays ivory, fish's teeth, or horn, with silver, he charges twice the quantity that is expended.

Kofigur. He inlays with gold and silver, in a manner that somewhat resembles a file. For a tolah of gold, he charges one hundred dams; for a tolah of silver, sixty dams. This is chiefly used for ornamenting arms.

Mienakar, enamels cups, flaggons, rings, &c. He first lays on the colour, and after enamelling, puts the metal into the fire two or three times. For a tolah of gold that he enamels, he charges sixteen dams, and for a tolah of silver, seven dams.

Sadehkar, a plain worker in gold or silver. For one tolah of gold, five dams and half; and for a tolah of silver, two dams.

Subhehkar, pierced worker; he is paid double the price of the Sadehkar.

Minubethkar, raises flowers, &c. by means of a stamp. For a tolah of gold, one dam.

Heremkar, inlays with little grains of gold. For one tolah of gold, one rupee; and for a tolah of silver, half a rupee.

Seembast, makes gold or silver lace, which is used for sword belts, &c. For working one tolah of gold twenty-four dams; and for one tolah of silver sixteen dams.

Sewadhkar,

Sewadhkar, fills with *Sewad*, or black varnish, engravings upon gold or silver, and polishes the ground. The black varnish is a composition of tutty, silver, lead, copper, and brimstone. For fine work, he charges two rupees for a tolah weight of the thing varnished.

Zirkowb, makes gold and silver plates.

There are also stone engravers, lapidaries, founders, and other artists, whose excellencies cannot be described here.

CEREMONIES ON THE BIRTH OF A CHILD.

Immediately upon the birth of a child, the father bathes himself in cold water, makes offerings to the Dewtahs, and the Sheradh for his ancestors. After which, he stirs with a gold ring some honey and ghee, which he puts into the mouth of the infant. Then the midwife cuts the child's navel-string, when the whole family become unclean. Whilst they continue in this state, they abstain from performing the Howit, worshipping the Dewtahs, reading the Gayteree, and all other ceremonies; confining themselves to inward remembrances of the Deity. If the child's father is a Brahmin, all who are related to him, as far as the fourth degree of consanguinity, are unclean for ten days. The relations in the fifth degree, for six days; those of the sixth degree, for four days; those of the seventh degree, for three days; those of the eighth degree, for one day and one night; those of the ninth degree, for four pehrs. And at the expiration of the above prescribed periods, they are cleansed by ablutions. If the father is a Kehteree, the family are unclean for twelve days, and if a Byefs, or Sooder, fifteen days. The inferior branches of Sooder are unclean for thirty days. During this time strangers will not eat in their houses.

houses. This state is called *Sewtuck*. But a prince is not subject to this uncleanness, nor any of his attendants; nor a physician; nor a cook; but on the sixth day they perform some religious ceremonies, and make rejoicings, and wash the mother and child.

The next day after the expiration of the *Sewtuck*, they name the child, and draw his horoscope, to which one of the letters of his name must have some affinity. This name never consists of more than four letters. At the commencement of the fourth month, they place the child in the sun; before that time he is never carried out of the house. The fifth month, they bore his right ear. The sixth month, if it is a boy, they place round him various kinds of food, and let him eat whatever he chooses. If it is a girl, this ceremony is delayed till the seventh month. When the child is a year old, they shave his head. Some delay this till the third, and others till the fifth year. On the fifth year, they make rejoicings, and put the child to school. They always celebrate his birth-day, and every year make a knot on a thread of silk. For every one of these occasions, they have particular ceremonies and rejoicings.

HINDOO FESTIVALS.

In the month of Cheyte. 1, *Serishtyad*, the Purwah of Suckulputch. 2, *Nowrat*, the nine first nights of the year. This is a great festival of Durga, particularly at Nuggerkote. 3, *Sirrypunchemeen*, the fifth Tit,h of Suckulputch. 4, *Asooga Ushtoomeen*, the eighth Tit,h of Suckulputch. 5, *Rannomeen*, the ninth Tit,h, the birth of Ram. 6, *Chowterduss*, the fourteenth Tit,h. 7, *Poorunmassee*, the fifteenth Tit,h. 8, *Purwa*, the first Tit,h of Kishenputch.

In the month of Byfakh. 1, *Teej*, the third Tit,h of Suckulputch, the birth of Purrifshram. 2, *Suthmee*, the eighth Tit,h. 3, *Chutterdussy*, the fourteenth Tit,h, the birth of Nirfingh. 4, *Amavus*, the thirtieth Tit,h.

In the month of Jeyte. 1, *Chutterjee*, the fourth Tit,h. 2, *Dussmeen*, the tenth Tit,h. This day they call *Dusserch*.

In the month of Affar, the seventh, eighth, and eleventh Tit,hs; and according to some the fifteenth also.

In the month of Sawun. 1, *Poorumasse*. 2, The eleventh Tit,h of Suckulputch, which with the Brahmins is the greatest festival throughout the year. On this day they wear round their wrists the *Rachhee*, which is a thread, sometimes ornamented with pearls. 3, The fifth Tit,h of Suckulputch.

In the month of Bhadun. The fourth, fifth, sixth, and twenty-third Tit,hs. The last is the birth of Kishen. Others place this event on the seventh of Sawun.

In the month of Affin. The first nine nights, which they account very holy; together with the tenth Tit,h, which they also call *Dehsereh*. This is the vulgar reckoning; but in their books the *Dehsereh* is placed in the month of Jeyte; and this festival is there called *Beyjy Dussmeen*. They dress themselves out on this day, and wear on their heads green barley. On this day every mechanic worships his tools, which he considers a great ceremony. This is the greatest holiday for the Kheerec. Others add to the

the foregoing festivals, the *Seradh*, or *Kunnagut*, on the fifteenth Tit,h of Kishenputch. During all these fifteen days they bestow charity.

In the month of Katick. *Purwa*. This they call *Bul Raj*, and account it a great festival. On this day they dress out their cattle. The second, ninth, eleventh, twelfth, and thirtieth Tit,hs are also festivals. The last is the *Dewalee*, which, like the *Sheb Berat* of the Mohammedans, is celebrated with illuminations. It begins on the 29th, which night they reckon lucky for many undertakings, and for playing at dice. This is the greatest Byefs festival.

In the month of Aghun. The third, seventh, eighth, and ninth Tit,hs.

In the month of Poos. The eighth of Suckulputch.

In the month of Maug. The third, fourth, fifth, and seventh Tit,hs. The fifth they call *Bussunt*. It is the commencement of spring, and they celebrate it with great rejoicings; throwing at one another different coloured powders, and finging. In ancient books, the seventh Tit,h is accounted the greatest festival in this month.

In the month of Phagun. The eleventh Tit,h of Suckulputch, which they call *Hoolee*. It begins properly on the thirteenth, and continues till the seventeenth. It is a season of great merriment, which is much increased by throwing at one another powders of different colours. On the last night, they light fires, and throw into them various things. This is a Sooder festival. The twenty-ninth day and night of this month, they call

call *Sewrat*. They keep awake all night, and account it lucky for particular undertakings.

The Brahmins have also the following holidays in every month. 1, *Astomeen*; 2, *Chowturduffy*; 3, *Poorunmassée*; 4, *Amavus*; 5, *Sunkrant*; which is the day when the sun moves from one sign into another.

THE CEREMONIES WITH THE DEAD.

When a man is so ill that his life is despaired of, they take him from off his bed, and place him upon the ground; shave his head, and wash his body. The Brahmins repeat certain prayers over him, and his family bestow charity. Then they plaster the ground with cow-dung, and strew it over with green grass. After which they lay him down to sleep upon the grass upon his back, with his head towards the north, and his feet towards the south; or if a river or tank be near, they carry him there, and place him up to his middle in water. When his dissolution approaches, they put into his mouth Ganges water, gold, ruby, diamond, and pearl, and place upon his breast a Tulfy-leaf, which the Hindoos esteem holy; and make a Kusheh upon his forehead with a particular kind of earth. They also give away a cow. When he expires, his son, his younger brother, his scholar, and particular friends, shave their heads and beards: some defer it till the tenth day. Then they dress the corpse in a dhowtee, and a winding sheet. If a woman dies during the life of her husband, they do not shave her head, but dress her in her ordinary cloaths. The corpse is carried to the side of the river, and laid upon a pile of Palafs wood. A Brahmin then repeats some prayers, and pours some ghee into the mouth of the deceased, and puts small grains of gold into his eyes, nose, ears, and other apertures. If the deceased leaves a son, he sets fire to the pile,

otherwife

otherwise his younger brother, or also his elder brother. All his wives embrace the corpse, and notwithstanding their relations advise them against it, expire in the flames with the greatest cheerfulness. The funeral pile for great people, is made of lignum aloes and sandal wood.

A Hindoo wife, who is burnt with her husband, is either actuated by motives of real affection; or she thinks it her duty to conform to custom; or she consents to avoid reproach; or else she is forced to it by her relations.

They burn not a Sonnyassy, nor an infant who has not cut its teeth, but bury them, or throw them into the river. Neither ought any of the following descriptions to be burnt; one who does not believe in the Bedes; one who acts contrary to his faith; a thief; a woman who has murdered her husband; one who has committed any of the five deadly sins; nor a drunkard.

If the corpse cannot be found, they make an effigy of the body with reeds, and cover it with deer skin and Palafs, and a cocoa nut serves for the head. This they pray over, and burn.

If a wife is pregnant at the time of her husband's death, she is not allowed to burn herself, till after her delivery. If he dies on a journey, the wives burn themselves along with his clothes, or any thing else that belonged to him. Some women who have been prevailed upon, by their relations, or have persuaded themselves against burning with the corpse, have found themselves so unhappy, that they have cheerfully submitted to expire in the flames, before the next day.

After the corpse is burnt, his relations and friends dishevel their hair, reverse their zenars, and bathe themselves; each leaving on the side of the river two handfuls of sesamé seed; and after performing these ceremonies, they stand upon a green spot. The friends of the deceased exhort his relations to bear their loss with patience and resignation, and accompany them home, the young people walking in front. When the relations arrive at the door of the house of the deceased, they taste a bit of *Neemb* * leaf, and then enter.

The fourth day after the death of a Brahmin; or the fifth day after the death of a Kehteree; or of a Byefs the ninth; or of a Sooder the tenth day; the person who put fire to the funeral pile, visits the spot and performs certain ceremonies.

The ashes and bones are collected together, and thrown into the Ganges. But if it is at a great distance, they put them into an earthen vessel, and afterwards inclose them in a bag made of deer skin, and convey it to that river; on which occasion other ceremonies are performed.

If the deceased is a Brahmin, all his relations for ten days sleep on grafs, spread on the ground, and cook not any victuals, eating only what is sent there, or can be bought at market. For ten days, the person who put fire to the pile, makes an offering of boiled rice and milk to the deceased, for the nourishment of his new body. They say that when the soul quits this earthly body, it animates another subtle body, which they call *Pereet*. And they believe, that as long as the soul continues in the *Pereet* body,

* Which is very bitter.

it cannot enter Paradise. This *Pereet* body vanishes at the expiration of ten days, when certain ceremonies are performed upon the soul's entrance into another body, which is admitted into paradise. This is for a Brahmin; but the other tribes continue in the *Pereet* body according to the length of their respective *Sewtuck*.

Some other ceremonies are also performed for Brahmins on the eleventh day; and for other tribes on the twelfth day.

If a Brahmin dies out of his own house, and an account of his death is received by his family in less than ten days after, whatever time is wanting to complete that space, during that they continue unclean. If the intelligence arrives after ten days, then they are unclean for three days. But his son, whenever he receives the intelligence, is unclean for ten days, although he had not put on the zenar. If a child dies before he had cut any teeth, or before the seventh month, the family are unclean for one day only, and are purified by ablution. If the deceased child was two years old, they are unclean for a day and night. For the death of a child, from the time of having the head, till eight years of age, the family are unclean for three days and nights. For the death of a daughter, under ten years of age, the family are purified by one ablution. If she dies after that age, until the day she is betrothed, they are unclean one day. If she dies after marriage, her father's and her husband's family are unclean for three days.

MERITORIOUS KINDS OF SUICIDE.

These are five in number. 1, Starving. 2, Covering himself with cow-dung, and setting it on fire, consuming himself therein. 3, Burying himself

self in snow. 4, At the extremity of Bengal, where the Ganges discharges itself into the sea, through a thousand channels, he goes into the water, enumerates his sins, and prays, till the aligators come and devour him. 5, Cutting his throat at Allahabad, at the confluence of the Ganges and the Jumna.



EXPLANA-

EXPLANATIONS

OF SOME

SANSCRIT WORDS.

A

ABEDEEYA, the exercise of Auwerunfuckut, or the internal power of knowledge.

Abhow, privation.

Abadhpehctoo, ignorance of the privation of what is required.

Aberaj, misconceiving, and putting a false value upon worldly things.

Abeyshruj, vide Aneyshruj.

Abeyhals, habitual virtue.

Abeyhooruj. Those operations of the soul which lead to misconception.

Acharej, amongst the followers of Jine, is one who explains to the noviciate any difficulties that occur in his studies.

Adherem, unhappy consciousness.

Adhyatemk, pain occasioned by envy and ill nature.

Adeshhowtek, pain occasioned by the elements.

Adeshdewik, pain inflicted by the Dewtahs.

Adhowt, amazement.

Adit, the sun. The father of the Dewtahs.

Aginhowter, a particular kind of burnt sacrifice.

Ageeyan, ignorance.

Ahenkar, worldly desire.

Ahenfa, not to kill or molest any animal.

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Ajewnej, a body that is not produced by generation.

Akals, ether.

Akullisht, the inclination to do good.

Alfee, sloth.

Alubdwumkutto, fickleness

Anewneeabhow, separation of two things.

Antentabhow, a negative that differs in place, but agrees as to time.

Anoortektottoo, a mind not to be satisfied.

Anuntgeyan, analytic knowledge.

Anuntderfun, synthetic knowledge.

Anuntfook, total rest.

Apoorickh, deliverance from one pain by such means as will not produce another.

Apic, aqueous.

Aputtoo, proximity of time or place.

Apnce, shewing the cause in the place required.

Apunchekurt, an invisible atom.

Appergeneh, despising and rejecting all worldly possessions.

Art,hwed, the praise and reward of religious duties.

Arjfurter, the four predicaments used by the followers of Boodh.

Afinewaiykaren, external or apparent cause.

Afsulpurrutputchtoo, an appearance resembling what is fought.

Afseecha, forgiveness of injuries.

Affempergeyat, when the imaginary form of the Deity vanishes from the mind, and nothing remains but the contemplation of his essence.

Alteeyce, not to possess more wealth than is really useful.

Affun, sitting in a particular manner.

Afunnya, irrational beings.

Alherum, the four Hindoo degrees of discipline.

Affhowmeedh-Juggen, a sacrifice performed by great monarchs.

Atma, the soul of the universe.

Atentick, the dissolution of ignorance.

Auwerunfukut, the internal power of knowledge.

B

Bad, controversy in pursuit of knowledge.

Baiwæya, aerial.

Bede, the divine book revealed to Brahma. It was afterwards divided into four, viz. Rig, Jejer, Sam, and Atelrubun. This division is by some attributed to Byafs; whilst others maintain that Brahma uttered one from each of his four mouths.

Berhemcharee, the first of the four Hindoo degrees of discipline.

Betenda, indirect proposition.

Beyg, an accident produced by motion, and which becomes the cause.

Beeputcheefuttoo, knowing that in whatever place there is not what is required, neither can there be the consequence.

Beyperjee, misapprehension.

Berag, comprehending and despising the things of this world.

Beychipt, when the heart is fixed upon one object, and is a little at rest.

Beapeyee, depraved knowledge.

Birbede, the cessation of the exercise of the external faculties of knowledge.

Beert, the inclination to do good or bad.

Beyedch, sickness.

Behrantsdurflun, corrupt knowledge.

Beyperj, searching after the Jowg, with earnest desire.

Beddya, science, art.

Ehawona, the means by which any thing is forgotten or recollected.

Bhutt, an action which produces good.

Bhoom, five states of the mind, viz.

Chipt, Mowdh, Beychipt, Eykagur, Nyrodeh.

Bhoopirtee, the state when the mind is not able to distinguish between the elements and the senses.

Bidl Juggen, a very expensive and sacrifice of animals; at which large sums of money are distributed.

Biklup, doubt concerning the Deity.

Boodh, human knowledge.

Brimmah, God.

Byefs, or Bice, the third of the four Hindoo tribes.

Byfekh, foreign accident.

Bysheeshtee, the arrival at privation, which they reckon a distinct state.

C

Charburren, the four original Hindoo tribes, viz. Brahmin, Kehteree, Bice, and Sooder.

Chickeerkha, the creative will of God.

Chit, desire of knowledge.

Chipt, when the heart is not fixed upon one object.

Chanderayen, a fast explained in p. 469.

Chundal, one whose father is a Sooder and his mother a Brahminnee.

Chul, false proposition.

Chutternook, the union of four atoms.

D

Dan, alms.

Deyet, a race of genii, created from fire.

Derb, substance in general.

Denook, the quantity of two atoms.

Derug, the quantity of three atoms.

Denedan, the expiration of one day of Brahma.

Dehema, the heart having only one desire.

Dehyan,

Dehyān, keeping the heart fixed upon one object.

Dehremdigh, the broom which a Jine always carries in his hand, to sweep the ground before he sits down, for fear of killing any insect.

Dherem, happy consciousness.

Distant, interence.

Digneer, followers of Jine, who go quite naked, and inflict upon themselves great severities.

Dowkh, the cause of prudence.

Dookh, pain.

Dooweekh, anger.

Durwuttoo, progressive motion.

Dundowt, prostration.

Dhowtee, a piece of cloth worn over the lungowtee.

E

Eykagur, when the passions are so far subdued, that the heart never wanders from its primary object.

Eyfittoo, the power of creating and destroying.

G

Gaiybeyeh, the knowledge of past and future events, which the followers of Neeaiy believe may be obtained by mortals, through righteousness.

Geeyan, omniscience; also, worldly knowledge, and the knowledge of God.

Geeyan Indree, the five senses.

Gerakeyh Summaput, contemplation of the elements.

Girketter Summaput, when the mind employs only Atma.

Girken Summaput, when the mind employs only one of the senses.

Goon, sensible qualities.

Gowrtoo, gravity.

Gund, smell.

Gundhirp, the heavenly choristers.

Gunnies Sikh, one who has followed the discipline of Jine for six months.

H

Hader, expansion.

Huft Joah, a composition of metals, described in vol. 1. p. 44.

Heeyut, proof by inference.

Herengirbeh, the invisible body.

Hirfoo, the quantity of two atoms.

Howm, a burnt sacrifice, to perform which they preserve perpetual fire.

I

Inderree, sensation.

Irt,h, substance.

Irtchapute, advancing the cause, and requiring the effect.

Istur, the manifestation of the Deity.

Isturpurendham, constant endeavours to please God.

Istowfireer, vide Sithowlsireer.

Itcha, omnipotence, will, desire.

Iyou, all the parts of a syllogism.

Iythruj, those operations of the soul which lead to knowledge.

Iyflurepafna, continual contemplation of the Deity.

Iyifloorej, the power of working miracles.

J

Jaut, artful proposition.

Jaut Saman, inseparable accident.

Jelp, proposition of number.

Jew Atma, animal and vegetable life.

Jewnej, animals produced by generation.

Jerayooj, viviparous.

Jennum, birth, regeneration.

Jeytun, voluntary action.

Jetty, a proficient in the doctrine of Jine.

Jowg, a complete victory over the passions.

Jun, amongst the followers of Jine, is their prophet, and who is also called Teertchnker.

K

Kal, time.

Kamee, an action which produces the desired effect.

Kammebyayectoo, the power of accomplishing whatever one desires.

Keywulbitreekee, negative inference.

Keylaivenwee, positive inference.

Khutderfun, six modes of knowledge; the six orthodox Shasters; 1. Nec-

aiy, 2. Beysheckhek, 3. Beydant,

4. Meymanfa, 5. Sank, 6. Patenjil.

Khundpurie, the dissolution of the universe, which will happen when a Brahma is in the state of Muckut.

Kurum, motion, also the approved actions of the visible world.

Kurum Indree, a person who has the full exercise of his bodily faculties.

Kurumkand, the performance of all the duties enjoined by the Bedes.

Kullisht, the inclination to do evil.

Kuma, compassion, and striving to relieve the distressed.

Kushup, the son of Barincheh, the son of Brahma, and father of the sun.

Kushkeh, a mark which the Hindoos make upon their foreheads, and different parts of the body, particularly described in p. 513

L

Lingfiree, a general term for the ten Indrees, Untuhkurum, and the five kinds of air, making together sixteen things.

Lutchei, conceiving the meaning of sixteen predicaments of Nec-aiy.

Lungowtee, a piece of cloth that covers the privities.

Lungee, a piece of cloth worn over the lungowtee.

M

Maia, the exercise of Pitchutsackut, the external power of knowledge.

Mahavede, according to the followers

of Jine, will be the last inspired mortal.

Marik, the belief that the world is continually vanishing and appearing.

Mamedee, the explanation of great and indispensable duties.

Mahapurie, the general dissolution.

Mehr, the quantity of all the elements.

Meehtageeyan, miscomprehension.

Mehet, according to the followers of Sank, is the first created substance.

Meytree, philanthropy.

Mowh, believing that to exist which doth not.

Mowdh, when the heart is contented, notwithstanding it doth not obtain its wants.

Moodeh, taking pleasure in the virtue of others.

Mun, the mind.

Muckut, an absorption in the nature of the Supreme Being.

Munnum, implicit faith in the Bedes, and in the doctrines of the righteous, and conforming to them exactly.

Munnook, mankind.

Mudbhoomieh, clearing the heart from all impurities.

N

Narkee, the evil spirits who inflict torments in hell.

Nallick, atheism.

Nerode, the state of rest which the soul enjoys immediately before it enters into Muckut.

Nergoonpinneyfir, the Supreme Being.

Neruck, hell.

Nerookt, a detail of traditions.

Necnet, h, an indispensable duty.

Necin, vide p. 444.

Nirnee, conviction obtained from the adversary's arguments.

Nidhaseu, the contemplation of divine things till it becomes habitual.

Nickeddeh, an action which produces evil.

Nidia, sleep.

Nowrufs,

Nawrus, the nine human passions.

Nyrodch, when from having subdued the passions, the heart begins to have some knowledge.

O

Opaypettec, being only able to distinguish Atma; and this is the state of Muckut.

Owpaffna, faith in God.

P

Pak Juggen, a burnt sacrifice to the Dewtahs.

Parayanam, vide p. 445.

Peragabhow, a past negative.

Perdehnsfchhow, a compound negative.

Pertegnya, uttering the proposition.

Petree, those whose ancestors for several generations have been virtuous, when they assume paradisaical forms, enter into a region so called.

Perkeya, seeking after righteousness.

Pertelmkeleek, an earnest desire to subdue the passions.

Peerjeeayajowt, the power of working miracles.

Peerteychar, the five senses regaining the exercise of the faculties, after a holy trance.

Peeran, the cause of life.

Peer, spiritual guide.

Phul, fruit, reward.

Pingeela, breathing through the right nostril.

Pitchutfuckut, the external power of knowledge.

Poormanoo, perfect knowledge.

Poorub Moymanfa, the duties prescribed by the Bedes.

Pooruck, stopping the left nostril, and breathing through the right.

Poorutkeert, the fruits of good works.

Poorteah, knowledge obtained through the senses.

Pooran Owtar, incarnation of the Deity.

Pooja, vide p. 520.

Puryujen, cause.

3

Purmicy, comprehension.

Partehj, the five senses and the mind.

Purweert, voluntary action.

Pur Atma, the intelligence possessed solely by the eternal God.

Purtoo, distance of time or place.

Putchfuttoo, the person who knows what is sought to be an absolute consequence.

Pureytcha, the performance of the sixteen predicaments of Nee-aiy.

Purlie, dissolution.

Purran, the soul.

Purakert, the dissolution which will ensue at the expiration of one day of the life of Brahma.

Purmanbeert, knowledge obtained thro' Sut.

Purmad, forgetfulness of indispensable duties.

Purranian, breathing in a particular manner.

Purrookufs, that knowledge which is not obtained through the senses; inspiration.

Purwertekh, a degree above a Gunnis Sikh, which see.

Punnials, another name for Sithowl.

Purreethhow, transmigration.

Purreytun, contrivance.

R

Rakh, desire.

Rakufs, evil Dewtahs.

Raoudre, anger.

Rajsew Juggen, the great sacrifice, at which only monarchs can officiate.

Ruj, rest.

Rutnadekh, another name for Sithowl.

S

Samance, separable accident.

Samwaiy, similitude; relation, and correlation.

Saman, whole, entire.

Samgurree, final cause.

Saderthee, a property common to two things.

Sakapirmeyfir,

Sakapirmeyfir, one who is inspired.
 Sereer, matter.
 Serishte, the renovation of the world, after its dissolution.
 Serawuck, a follower of Jine, who pursues worldly occupations.
 Semadeh, love of retirement.
 Sewadehyny, reading the divine books; remembering the divine attributes; and performing those actions that lead to Muckut.
 Seweetambir, called also Sewreh, vide Jine, p. 457.
 Shirwan, hearing and perfectly comprehending the Bedes, and the traditions of the righteous.
 Shafter, a book on any subject.
 Shuckt, an invisible property dependent upon something else.
 Sheradh, in Bengal written Seradh, offering to the manes of their ancestors, as far back as the third generation.
 Sikh, a novice in the discipline of Jine.
 Sidha, earnest desire of obtaining the state of the Jowg.
 Sithowl, a visible atom.
 Sithowlsireer, visible body.
 Sindhant, positive proof.
 Soorug, paradise, the sky.
 Soorooop, the union of spirit and matter.
 Sooperls, the touch.
 Sookh, ease, rest.
 Sootethaig, esteem, veneration.
 Soomrut, any thing which had been forgotten, and is recollected.
 Sooter, an epitome.
 Sootranitk, a sect of the followers of Boodh, who consider all things to be only the effect of imagination.
 Sochum, an invisible atom. The followers of Beydant say, that every animal has a visible and an invisible body. The visible body they call Sithowlsireer, and the invisible one Sochum Sircer.

Somrut, belief that the Jowg will prove highly beneficial.
 Sowah, avoiding all connection with mankind.
 Sunkehya, unity, also the order of numbers.
 Sunjowg, union.
 Sunfhee, doubt, doubtful.
 Subdh, tradition.
 Sunneyah, fluidity.
 Sunskhar, reflection, repulsive quality.
 An accident whose occurrence does not make any alteration in the original state of the substance.
 Subd, sound.
 Sumbedeh, the same as Maia.
 Sumwaiykaren, material cause.
 Suppitcheefuttoo, knowing the place, and the necessary consequence.
 Sunjeerkha, the destructive will of God.
 Sungreh, the doctrines of the three heretical sects, Jine, Boodh, and Naflick.
 Subde, the dissolution of the accidents.
 Sunkeyna, the names and proportions of things.
 Sunka, the conjunction of good and evil consciousness.
 Summedea, the causes of desire and anger.
 Sun, a cypher.
 Sut, affection.
 Sumrut, recollection.
 Suttyan, disinclination for good actions.
 Sumperjeyet, an ideal form of the Deity, obtained by incessant contemplation.
 Sutteer, speaking nothing but truth.
 Suntowk, relinquishing all improper pleasures.
 Summadeh, the extinction of knowledge and reflection.
 Subhow, special cause.

T

Tamifindree, the perception of darkness.
 Teyjis, igneous.

Tercefnhowk,

Tereefhnok, the union of three atoms.
Terjung, animals produced by the prevalence of Ruj.

Teertechnkir, the prophet of the followers of Jine.

Tum, anger.

Turrek, negative proof.

Tup, reconciling the mind and body to heat, cold, hunger, thirst, and silence.

V

Veer, joy.

U

Un, the indivisible atom. Monade.

Unebhow, conjecture, opinion.

Undkhar, darkness.

Unduj, oviparous.

Unkar, the word directed to be continually repeated, by such of the fol-

lowers of Patenji as cannot read the Bedes.

Unneweebitreekee, positive and negative inference.

Unman, conjecture.

Unpelubdel, ignorance of things.

Unsh Owtar, any substance that is held holy.

Untahkurrem, a subtle essence, differently modified by Sut, Ruj, and Tum.

W

Weedineh, future rewards and punishments.

Wymaneeck, paradisaical bliss.

Z

Zendeck, a worshipper of fire, a follower of the Zend.

Zenar, the thread worn by the three principal Hindoo tribes, p. 510.

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